The Pulpit

A Journal of Contemporary Preaching

Roy L. Smith:

PASTOR'S INCOME TAX

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By Roy L. Smith

THE MINISTER AND

LONG before the preacher became an ordained clergyman he was a citizen. As a citizen he is a taxpayer. The purpose of this article is to clarify the minister's responsibility as a taxpaying citizen.

In our nation, Congress passes the tax laws and the treasury department interprets them. It is as important then for the taxpayer to know the interpretations as to know the law.

Let us look first of all at the minister's income. In the case of a clergyman, "income" has been interpreted to mean any compensation for professional services. Dividends from investments, rents or other forms of gain are treated as coming under the same rules as apply to other citizens.

The first item in a clergyman's income is his salary. If he is employed by a congregation or a denominational agency on a salary basis, the official records are sufficient to validate his return if the revenue department should ask for such validation. In the case of evangelists, or pastors who receive their compensation directly from the people, records should be kept showing dates and amounts paid, in the event this information is needed.

In addition to his salary the pastor receives compensation for professional services rendered for weddings, baptisms and funerals. It makes no difference by what name these are described, the sums received are interpreted as "income" by the Internal Revenue Department and are taxable. The only exception is the case of the clergyman who accepts these payments in behalf of the church and deposits them with its treasurer. In such a case he is acting only as the collecting agent.

It is often true that the preacher is paid for lectures, special addresses, or other services outside his congregational duties. Any money received as a result is held to be "income" and is taxable, whether he was engaged for a fixed fee or received a "token of appreciation."

ROY L. SMITH, one of the most widely read writers of our day, is the former editor of the Christian Advocate, *and has just resigned as publishing agent for the Methodist Publishing House. The author of over 30 volumes, he writes for a large audience through a number of syndicated channels and is an associate editor of the* 20th Century Quarterly, *the religious education publication of the Christian Century Foundation. His present address is 1345 Dellcrest Lane, La Jolla, Calif.*

Occasionally a clergyman writes a book on which a royalty is paid by a publisher. It may happen that he publishes a book privately and sells copies to his friends. In either case he must render an accounting, and any gain accruing to him must be reported as income.

Any payments from newspapers or magazines for literary services are taxable. Tickets to concerts, games or lectures which admit the preacher for the purpose of reporting are not "income" but are a part of the provision the editor makes whereby the preacher discharges his duty as a reporter.

Any income derived from work or professional services outside the demands of his regular ministry, such as substitute teaching or tutoring, is taxable.

Awards or prizes received for achievement in religious, educational or scientific fields are not taxable unless the prospect of the award was the incentive for the effort made. For example, an author who enters a literary contest for which a prize of $5,000 is offered, must pay taxes on the amount won. But if he writes a book without anticipating any such award, and it comes to him unexpectedly, it is not taxable.

It occasionally happens that the minister's wife accepts a "paying guest" in the home. Payments made for the accommodations used are interpreted as being "rent" and must be so reported.

The Question of Parsonage

The clergyman enjoys a special advantage in the case of a parsonage, not being required to pay taxes on any "reasonable" rental value. He must be an ordained clergyman, however, to get the benefit of this exemption. A lay preacher, without ordination, is liable to taxation even though he is acting as the pastor of the church.

Cash which is sometimes paid to the preacher in lieu of a parsonage is interpreted by the Internal Revenue Department as "income" and therefore taxable. A civil court, however, has ruled in one case under special circumstances that such "income" is not actually income and is not taxable, but the Internal Revenue Department has not changed its ruling. If any clergyman desires to claim such deduction or exemption he should cite the court decision in support of his claim with some notation such as: "In lieu of the customary parsonage, the following amount was paid me as a rental allowance, which, I understand, in accordance with the decision of the District Court

One of the church's best-known leaders analyzes the pastor's responsibility as a taxpayer and citizen

HIS INCOME TAX

in the case of *MacColl III* v. *U.S.*, does not constitute taxable income." If his claim is rejected he will then be safe from any charge of fraud.

In recognition of the fact that a preacher incurs certain expenses in the process of earning his salary and other items in his income, the law makes provisions for "exemptions."

The cost of books or professional magazines purchased for use in sermon preparation or other phases of pastoral work is deductible. So also are postage, telegrams, office supplies and secretarial expense, where these items are not provided by the congregation. The cost of entertainment in discharging professional duties is also an allowable deduction. In claiming such deductions, however, an exact account should be kept to substantiate the claim if any such evidence is ever required.

The Matter of Exemptions

Expenditures for vestments, robes or other special garments required in the performance of professional duties are recognized as a legitimate expense. One minister, finding himself called upon to participate frequently in academic occasions as a representative of the church, claimed the cost of academic robes and hoods as a deductible expense, and the claim was allowed.

A clergyman employed by a church agency, without any rental allowance, purchased a house which served as the family's home. One room, however, served as his "study" and was used exclusively in the performance of his duties. There being seven rooms in the house, he claimed one-seventh of the cost of maintaining the house as an exemption, and the claim was allowed.

The taxpayer should always make a complete statement concerning deductions and benevolences and file it as a part of his return. This statement should include any facts needed by the collector of internal revenue in judging the legitimacy of the claim. If the claim is disallowed for any reason, the taxpayer is protected against any charge of fraud.

The theory which governs in all such cases is a simple one: *Has the expenditure been incurred as a necessary expense in earning the income?*

Income from investments, interest, rents or other business operations must be reported, for it is taxable. A minister of the gospel, like any other citizen, is allowed certain expenses as deductions, when some part of his income is nonprofessional. One preacher, in preparing a book for publication, engaged the services of a research secretary and also paid a sum to the local high school teacher of English for proofreading. Both items were allowed as "an expense incurred in the natural process of producing the income."

The operation of an automobile is a commonly allowed exemption. It sometimes happens that the preacher is allowed a specific amount by his congregation for this purpose, in which case he cannot claim an exemption unless the expenditure exceeds the allowance. He must be prepared to prove any excess by detailed records.

If the preacher's car serves both his family and the needs of his parish, he must make a careful study to determine as nearly as possible the exact proportions of the mileage assigned to each. In claiming exemptions for car-operating expense, he should be prepared to submit a record of pastoral visits made and meetings attended. Driving from the parsonage to the church is not deductible, for the reason that laymen are not permitted to deduct their commuting or streetcar fares between home and office.

In the event that a new car is purchased, the cash paid therefor is deductible in the same proportion as operating expense, but should be spread over a period of three to five years according to the estimated life of the car.

Benevolent Giving

The taxpayer is permitted to deduct his contributions to charity, education and religion up to 20 per cent, this limit having been raised from 15 per cent in recent months.

Only gifts to organizations can be claimed as deductions. Gifts to individuals are not so recognized. A worthy individual can be aided through an organization which will assume the responsibility for the assistance. One city pastor who is besieged with appeals for "a cup of coffee and a bed for the night" has an arrangement with a good mission, by which he gives the individual a note of introduction, he is cared for if worthy, and at the end of the month the preacher is billed for the services rendered. His checks to the mission are then accepted as evidence of his charity.

It is important in any case that receipts or canceled checks be kept in an assembly to identify benevolent giving. A year or two ago one minister was called upon to show his record of giving, and his first thought was that his claim was being questioned. It developed however that a discrepancy had been found elsewhere in his return and the accountant in charge was able to balance

the report by admitting additional giving which was shown by the records. It is advised that all such records be kept for four years back.

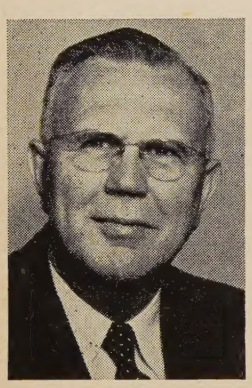
One minister had a printed form prepared which he required anyone to sign who asked him for a personal loan. It was in the form of a note, with certain information required. Besides serving as a deterrent in many cases, the unpaid "note" served as a basis of a claim of loss due to a "bad debt."

In the course of an average year any pastor will be called upon to render numerous services in behalf of religious groups, and occasionally schools, for which he receives no compensation but which represent an actual outlay on his part. For any such expenditures, including meals, hotels and other incidental expenses actually paid out, a deduction can be made. He cannot claim any exemption for his time, it being assumed that his salary is paid to cover such services, and there has been no salary loss.

The Internal Revenue Department has published one large volume and scores of supplementary reports covering income tax problems. It is obviously impossible to cover the whole of the ministerial field in this article, but special information may be obtained by addressing the Internal Revenue office in Washington, D. C. For expert guidance in reporting income from investments the preacher should ask his banker or his investment broker. For information concerning real-estate problems consult a licensed realtor. For questions relative to pensions, address the Board of Pensions of your denomination. Your insurance agent will probably be able to give some expert counsel also. For exemptions related to illness, hospitalization or dentistry, consult your physician or dentist, or the superintendent of your hospital.

One of the best inexpensive aids for the preacher is the *Minister's Federal Income Tax Guide* by Bergreen and Soll (Doniger & Raughley, Great Neck, N. Y.), which is thoroughly reliable and complete. In any situation in which the minister is confused he might well consult an attorney inside his membership who has specialized in tax matters or the closest district office of the Internal Revenue Department, which is equipped to furnish information without expense. All these procedures should help the minister more clearly to render unto Caesar the things which belong to Caesar.

A New Year's Sermon for America



More Than Enlightened Self-Interest

By Vere V. Loper

ONE of the conceptions most popular today is that the way out of our difficulties is to be found in enlightened self-interest. Let me quote two typical statements which set forth this dangerous and fallacious concept.

The first is from a distinguished professor of history whose books are used as textbooks in universities from one end of the land to the other, and whose reputation is the highest among American historians. Whenever he speaks of a problem of international relations arising in modern American life, he is almost certain to preface his comments by saying: "Now, let us remember that this program is not one of idealism. We are not to be global do-gooders." And then he will proceed to explain that we used our gunboats to protect the sea traffic to Europe before the last world war in order to protect our own commerce. He will remind us that we went into the last war not for any idealistic concern for the world but entirely in the interest of our own welfare. He insists that we went into the Marshall plan through no national unselfishness but out of concern for our own national self-interest.

Let me put a second typical statement beside that of the professor. Some time ago eighty religious leaders—Catholic, Protestant and Jewish—spent three days in the Pentagon. We listened to the distinguished heads of the army and navy and to the leaders of the department of defense. It was a rewarding and informing three days. It aroused our concern, and, I hope, through us will help to arouse the concern of the American church public to the welfare of over three million of our men who are in the armed forces.

VERE V. LOPER, a Pulpit editorial associate, delivered this sermon before the Chicago Sunday Evening Club, which has recently issued a volume containing 15 of its addresses under the title Sunday Evening Sermons, *published by Harper & Brothers. Dr. Loper is minister of the First Congregational Church of Berkeley, Calif., and is a former moderator of his denomination.*

In this conference there was one note which was somewhat negative. A state department representative prefaced his comments by stating that the purpose of the United States' foreign policy is to create conditions in the world which are favorable to the United States. Our foreign policy, therefore, as defined by this official and brilliant representative of the state department, is calculated solely and wholly to advance our enlightened self-interest in the world.

Self-Interest Is Not Enough

In Christianity we believe that it is vital to the welfare of the individual, the country and the world that something more than self-interest shall be held in mind if we are to solve such problems as crime and war, not to speak of bringing men and nations into the Kingdom of God. We believe that there are times when a policy of self-interest will fail the world. Therefore, the Christian's fundamental doctrine is the conviction that he must unselfishly give himself to great causes if he is to find this life at any level. He must be willing to serve a great cause even to a cross if necessary. Short of his willingness to sacrifice personal and national interests for the brightest ends, there is not to be found in him help and healing for the needs of our world.

Self-interest is not enough, first, when we get beyond the boundaries of our knowledge. Self-interest contemplates that we know what self is. This is the first of many points at which our knowledge fails us. We cannot act in terms of self-interest when we do not even know what "self" is. Alexis Carrel, in his book *Man the Unknown,* points out that the psychologists whose business it is to define such terms as "self" have not been able to come to any agreement. Some psychologists define man as a machine designed for self-interest. They add the consequent assertion that there is no such thing as ideals, conscience, and God. This in turn means there is no fundamental difference between a missionary and a bank robber. Man is only a machine, according to this concept of self.

When do We Win?

When we perceive what is actually good for this self which has not yet been discovered in its fullness, the assumption is that we know what is for our good. But do we? Here is a second basic point of ignorance where the guidance of self-interest fails us. How frequently we hear the statement, "He is digging his own grave." As we review our lives, does any one of us find that he has understood completely what was for his ultimate good? Does the labor union, when it wins a strike, know if the winning of that strike actually serves the ultimate as well as the immediate welfare of the men of the union? Can the employer, when he has won a strike, be confident that his victory has not been bought at a price in terms of what happens in the minds of his men, and that it is worth what he paid for it?

This is especially true as we look into the realm of international relationships. At the national level we are told that the philosophy is that America is to act for America's self-interest. Let's accept that doctrine at its face value and examine it.

Do we know what is to the self-interest of America? Let us try to get some agreement between brilliant minds or within the American public upon America's self-interest in several current issues. How about the Holy Land? Is it to our national interest to serve the refugee Jews who have settled in Palestine and created a new and impressive civilization? Or is our self-interest with the Arab, who has the oil and has been alienated from both Britain and America in the establishment of Israel? Is the good will of the Jews or the Arabs more important if self-interest is to be the primary concern? How important is the oil of the Arabs in this issue?

What is our self-interest in Korea? Try to get agreement upon that among the brilliant minds. Should we have gone into Korea? Was it to our national self-interest? Should we stay in Korea? If we stay in Korea, should we press on to immediate victory or should we follow the present policy of limited warfare?

Religion Goes Beyond

What is our national interest in regard to our alliances—with Franco and Tito and French imperialism? Could it be that by giving strength to rulers who are dictators over their people we are not serving the people of those lands even though we are serving our own interest? And if we do not serve them, what will be the ultimate effect of their emotions toward us?

When we get beyond our knowledge and the doctrine of self-interest is of no further importance, then we are in the area of religion. Religion gives us a faith in God, which means that beyond the sight of men's eyes there is a power that has been at work in our universe since the beginning of time and will be with us until his ultimate victory; that beyond self-interest there is guidance from this God who reveals to us as individuals and nations the pathway by which alone we can achieve victory and peace. God points us to that path which is right, and because it is right it ultimately makes for might. Beyond what we can see with our eyes is the direction of our hearts to the need of the world and the instinct to respond to human suffering. We need more than self-interest when knowledge fails. We need God.

And in the second area, we need more than enlightened self-interest when motivation of self-concern is exalted to be a master in the company where it should be a servant. Self-interest is all right as far as it goes, but at times it becomes

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proud and would rule over those before whom it should bow in obedience.

Self-interest alone is not sufficient when it usurps the place of friendship. Friendship is the greatest of the emotions binding us together as human beings, one to the other. It was our Master who said, "Greater love hath no man than this, that a man lay down his life for his friend." Shall we say then of friendship that it is to be a calculating concern so that we may use those for whom we have affection "to make friends and influence people"? In the company of Christians, this is a travesty of friendship, love and loyalty. Friendship used is friendship prostituted, and friendship pure is to speak out of our hearts with the words of the Master, "I have called you friend." At its highest this can mean the Christ in you addressing the Christ in your friend.

Servant—Not Master

Self-interest is also not enough when it is exalted above love in the home. Sometimes people are married through self-concern and have some calculation in the people whom they marry. But when they do, they contribute greatly to the divorce rate with one out of every four couples ending their marriage. How absurd to make self-interest master where it does not belong at all. The home requires the religion which is more than self-interest—God who is love in the heart of the home. He inspires that love between a man and woman which is so deep that the happiness in that home is the ability of each to make the other happy, and the rivalry of that home is the effort of a lover so to express affection as to bring joy and satisfaction to the beloved. Above self-interest is God, who is love.

It is equally ridiculous and dangerous when we move out from the personal concerns of life to national interests and fail to realize that here also self-interest can be made a master in company where it should be a servant. We are told that when we feed the hungry through the Marshall plan this is to our self-interest, this will keep communism out. Perhaps it will. Are we, therefore, to interpret this act, as not a few of our national leaders have, by saying the only reason we are serving the peoples of Europe and Asia is ultimately to serve our own self-interest? "We are not interested in you. We are just feeding you because we want you to protect us against the Russians."

Granted that all this service is significant. It is not enough when it comes out of self-interest. As other people are reminded of this, only resentment can result. In our ultimate objectives, this will defeat us. Our long-range problem is not Russia or war with Russia. Our ultimate objective is the friendship of the peoples of the world gathered together in a peaceful common life. Let us try, therefore, to impress upon our authorities, in the name of Christianity, that we approve of service on a national level, but that the motivation which many of us have for that work is akin to that which was in the heart of our Master.

Only a few years ago, the Gallup poll showed that 70 per cent of the American population was willing to re-establish rationing if necessary in order that we might feed the peoples of the world. We have had enough of this business of cynics interpreting our service to the world in terms of motives lesser than those which have inspired us to serve the world. It is for us as Christians to rise and say, "We are trying, so help us God, to be a Christian nation and to serve because we have a concern not only for ourselves but for the world." If there is to be any peace and concord, it will be because we serve with that unselfish motive supreme over enlightened self-interest.

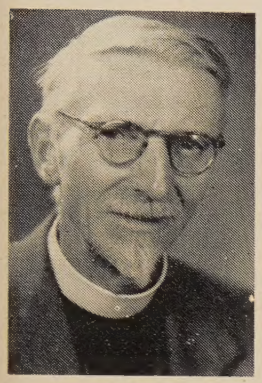
In a third area, enlightened self-interest is not enough: when we are confronted with those irreconcilable conflicts which always result when two or more persons are associated in a common enterprise. You cannot even put a husband and wife at a job of making a home without their interests clashing. The moment is certain to come when the minister rejoices that he required them to promise at the altar, "I take thee for better, for worse." The business of building a home is in part a business of resolving through love, consideration and unselfishness those conflicts which are inevitable. The farther we move from two people in a home into the social relationships of life involving millions, the more certain are those conflicts to arise. And when these clashes are allowed to multiply, they add up to war. It is extremely naive to assume that even two nations can follow their own national self-interest without those self-interests clashing. What then?

The Cross of Christ

This is the end of the doctrine of self-interest. Something greater and more heroic and more discerning is needed, and that is nothing less than an approximation of the cross of Jesus Christ. When conflict comes, some men and nations must be willing to suffer for the common good—suffer the physical and spiritual agony of the cross. By their stripes alone can we and our world be healed.

The statement of the Old Testament was that without the shedding of blood there was no remission of sin. And so we could say without the shedding of blood there is no world of peace. I came by train to Chicago, and there went by us in the aisle twelve men, amputees from Korea, each limping along. I wanted to find my professor and say to him, " Mr. Professor, now preach your doctrine of self-interest to those men. Tell them, if you can, 'Don't imagine that you are doing anything idealistic or unselfish. You are just serving your own personal self-interests. This is for your ultimate good.' " Thank God the professor did not say that to those boys and especially that he did not say it to the boys who did not come back at all. The hope of our world depends upon men and nations who willingly suffer for high convictions and the common good, motivated by a higher concern than self-interest.

And so by all who thus have suffered, in and out of uniform, by all who in peace or war have so stood by high convictions when the inevitable conflict comes, by the sacrifice of this noble company, we live and our country lives. Enlightened self-interest is not enough. There is still no ultimate answer to the inevitable conflicts of our world except those who will live and, if necessary, die in the spirit of the Master—"I, if I be lifted up, will draw all men unto me." This is his word which sets our standard. This is what we Christians have to offer, and let us offer it with our lips and with our lives. There will be no peace in men's souls and in this world without it.



A Sermon from South Africa

The Divine Awe

By A. W. Blaxall

When Elijah heard it, he wrapped his face in his mantle. I Kings 19:13.

WHILE I was reading the story from which those words come, surely you were moved by the majesty of the narrative which lives after more than twenty-five centuries. Elijah, rugged in character, somewhat uncouth in manner of life, was nevertheless the most vital personality of his day. Entirely fearless, he proclaimed with unwearied zeal against the sins of the court of Ahab and the sheeplike acquiescence of the people. Yet apparently no one heeded him, and the course of history whirled around him pressing well-nigh to the breaking of his spirit. Where were true leaders to be found? Who would prove to be God's instrument for the awakening of his people? Upon whom would the spirit of prophetic insight descend when he himself was no more? Bewildered, and possibly depressed by personal misgivings, he sought to escape the intrigues of his enemies, Jezebel and her satellites, by fleeing to Beer-sheba. Still unsatisfied in his craving for quiet he left his servant and went alone into the wilderness.

In matchless language we are told how wind arose, the earth quaked in the storm, and the lightning made the whole earth seem on fire. But in it all no message came to the man who was shaken by none of these things. Then the great calm, the stillness of nature which no words can describe. Bewilderment, misgiving, trembling wonder, the verge of despair all passed, and a great awe swept over the spirit of the lonely prophet, seeking only one thing—to know God and his will. You remember what follows—to the awe-struck spirit, God who is Spirit, speaks. With unmistakable insight Elijah discovers God's human instruments: Hazael is to be king over Syria; the wicked Jehu, king over Israel; and Elisha is to carry on the work of prophecy. In ways which seem strange to those who think of God as tender and meek only, it is made plain that by a path of blood these three will be used by God for carrying forward his plan.

Has this story anything to say to us who live in days that are so utterly different, but alike in that the course of events in the world baffles, crushes, perplexes and well-nigh overwhelms our spirits? Fain would we get away from it all and in the wilderness seek a new experience of God, if haply he vouchsafe to us an assuring glimpse that his plans are still going forward.

The Solitude of the Hills

This morning I want to tell you something of the thoughts that come to me in the solitude of the hills among which I live. Sometimes I stand in the early morning and watch the light coming up over the mountains, filling the great valley below; or in the evening when the distant Magaliesburgs change in color minute by minute as the shadows lengthen; and like Elijah of old I want to wrap my face in my mantle, for such beauty and strength brings awe into my soul.

I know that many of you do not have these experiences. Like you, I have lived the greater part of my life in the noise, bustle and rush of men and machines. Even now the hours of my working days are as crowded as those of anyone listening to me this morning. As I live in hourly contact with the tragedies and the mysteries of suffering,

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A. W. BLAXALL is secretary of the Christian Council of South Africa. A native of London, he was educated in England and served a parish in Birmingham before going to South Africa in 1923, where he has provided significant leadership in working with the non-European blind, deaf and dumb. He holds several national positions in the welfare work field in South Africa and is the author of Helen Keller Under the Southern Cross.

bodily, mental and spiritual, sometimes I have been careless and have not used the precious moments of every day which belong to God. But now I thank God that through the humiliation of many failures he has led me to see that the efforts of my own mind cannot find an explanation for all things. He has brought me to the place where I am filled again with awe—awe at the wonder of his sovereignty, his all-embracing fatherhood. As I look out at the vast expanse which stretches before my home I am ever reminded of the Unchanging Reality that is at the heart of the universe.

There is danger, I know, in dwelling too much on the past, but there is equally irreparable loss if we neglect to learn the true lessons of history. History, we are told, repeats itself, civilizations rise and fall, nations come and go, and there is little new under the sun. But that is not true. Civilizations merge one into another, nation after nation adds to the fullness of life, and those who can stand with bowed spirit before the passing cavalcade see that God fulfills himself in many ways. Central in the story stands this truth, as Moses interpreted it to the Hebrews of old: "Hear, O Israel, the Lord thy God is one God . . . Thou shalt have no other gods before me."

Was not this the truth that Elijah emphasized with Ahab and his hordes of Baal-worshipers? Is not this the rock upon which an endless stream of tyrants and despots have wrecked their careers and the fortunes of their followers? A jealous God, brooking no interference with his laws of purity, justice and righteousness. To quote again another writer in the Scriptures: "When thy judgments are upon the earth then shall the people learn righteousness."

God in Human Lives

Such is the realistic interpretation of history, which reveals the futile strivings of puny man to establish his own plans and follow his own imaginings, in the face of the declared values of an unchanging God. As I think on these things and realize that we too are living in a period of history when many of man's most cherished schemes are being challenged and the very fabric of our social order is cracking, I want to bow my head and wrap my face in my mantle as I perceive that God sitteth above the waterfloods, that he remaineth King forever.

Then again the sense of awe descends upon me at the vision of God's amazing use of the lives of individuals. Read the life of Francis Xavier, Raymond Lull, Henry Martyn, Mary Slesson or Alexander Whyte, and you will perceive what God has done with men and women who were full of human frailties but humbly lost in the service of God by devotion to the needs of the outcast and neglected. Look into your own lives as I try to look into mine, and if you are honest you will admit that the more you have striven to carry out your own wishes, the less you have achieved anything of lasting value; but when you have acknowledged your own weakness and sinfulness and thrown yourself without reserve into the hands of God, then he has used you in inconceivable ways.

I would be guilty of false humility, which is pride and hypocrisy, if I pretended that nothing has been done with my life. But I would equally lie if I said that anything I have attempted in my own way has achieved a single result of real value. In all sincerity I say that I have proved again and again that there is only one path for the disciple, and that is the path the Master himself has trod. In the Garden of Gethsemane Jesus was confronted with the utter failure of his mission. He knew there was no escape from capture, torture and the ignominy of a felon's death. But he left it all with his Father: "If this cup may not pass except I drink it, thy will be done." So could come the victory of new life, and God's plan was fulfilled.

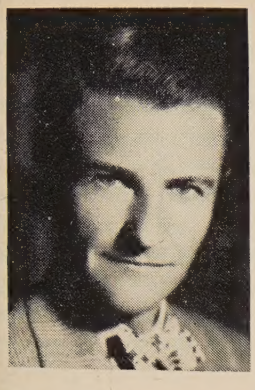
Friends, this is a great mystery, but if before it a man's heart is bowed and he wraps his face in his mantle, God can help him share the life of the second Adam by the death of the first.

In Today's World

Finally, I am filled with awe when I realize that the power of the living God is working in the world today, entering into the common concerns of man in every nation of the world. How often we hear it said in these tumultuous days that our economic system, our social order, our national and racial relationships are all in the melting pot. What are these disturbing situations but the Spirit of God answering the prayers of generations by ways undreamt-of only a few years ago? I know there are many people who fear the future. They dread the confusion and pain of the upheaval which must accompany the breaking down of the strongholds of Satan—selfishness in all its forms, security for the few without regard to the lives of others, frantic attempts to narrow down the plan of God for the whole of his Creation. But there will be no fear for those who know that God is at work, that he turns even the wrath of man to his praise, and that even though we may not live to see with the eyes of our flesh the forward march of humanity, still it remains true that God is fulfilling his eternal will.

The Lordship of Christ

I have never known two devoted followers of Jesus Christ, regardless of the contrast between their racial backgrounds, who could not find a peaceful solution to their problems through a common recognition of the Lordship of Christ. Whenever I find myself in an interracial group, seeking a solution to the problems which confront us all, I find myself instinctively gravitating in the direction of those who are seeking the solution on a spiritual plane for it is there I know the solution must be found.—*Edward H. Pruden, First Baptist Church, Washington, D. C., in an address before the Chicago Sunday Evening Club.*



The Greatness of God

By Jack Finegan

. . . the Father of lights, with whom is no variableness, neither shadow of turning. James 1:17.

THERE was an amazing amount of scientific knowledge in the ancient world. Both Dampier in his *History of Science* and Sarton in his *Introduction to the History of Science* begin the story of science many thousands of years ago. Last year British archeologists unearthed in the ancient city of Nimrod, Assyria, an observatory which was in use 4,000 years ago. In Babylonia a large number of texts have been discovered from the time of Hammurabi, about 1700 B.C., in the fields of medicine, chemistry, geology, botany, mathematics and astronomy. In mathematics, for example, the Babylonians possessed the multiplication table and tables of squares and cubes. They calculated according to the decimal system, in which reckoning is by tens, but they also employed duodecimal and sexagesimal systems, in which reckoning was by twelves and by sixties respectively.

In astronomy, both then and in all later periods, there was great interest. The stars were studied not only for astrological purposes, to trace their supposed occult influence on human life and to find out ahead of time the future, but also by reason of genuine scientific interest. The sun and moon and five planets were well known, and the days of the week were named after these seven heavenly bodies. The month was recognized as it was determined by the phases of the moon. The path of the sun among the stars was known, and the regions of the sky were divided into the signs of the zodiac.

The lunar and the solar year were known, and it was understood that the 12 lunar months of 30 days each made a year shorter than the solar year. In Babylonia the discrepancy was rectified by intercalating into the lunar calendar 7 additional months in every 19 years. In Egypt it was recognized that the calendar year caught up with the true year once in a Sothic cycle of 1,460 years, which means that the ancient Egyptians computed the true year at 365.25 days, whereas modern astronomers make it 365.2422 days. The relative motions of the sun and moon were charted and, at least by the 6th century B.C., eclipses were predicted.

These facts have been recited to show that by the time our New Testament text was written there was no small accumulation of scientific knowledge in the ancient world, and to suggest that illustration of the text out of such areas of thought may be not only appropriate but even necessary in order to elucidate its true meaning. The full statement of James is: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The first part, beautiful as it is, is relatively familiar; it is with the latter part that we are here concerned.

The Nature of God

The text says three things about God and correspondingly teaches us three things about the nature of God. First, it calls God the Father of lights. That teaches us that God is the creator of this universe. This is an insight to which the entire Bible bears witness. This is also an insight to which modern science and philosophy seem inclined to return. Leslie Paul writes: "From a metaphysical examination of certain important aspects of modern knowledge one may arrive without straining the evidence at the notion of a creative God. . . . Quite simply one may say then that it is rather more rational to believe in God than not to believe."[1]

In the second place, the text declares that with God is no variableness. The word translated "variableness" in the King James Version may also be rendered "variation" as in the Revised Standard Version, or "change" as in Moffatt's translation. It has the sense of alternation, of passing from one hand to the other, from one side to the other. Looked at carefully in the original, it is at once recognizable as the Greek root from which we derive the word "parallax."

This word is frequently employed by astronomers, physicists and even amateur photog-

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JACK FINEGAN is minister of University Christian Church, Berkeley, Calif., and professor of Old and New Testament literature and interpretation in the Pacific School of Religion. He received his M.A. and B.D. degrees from Drake University and did graduate work at Colgate-Rochester and abroad. He is the author of the recent volume Rediscovering Jesus *(published by Association Press), which appears among the Pulpit's top ten books preachers are reading on page 29.*

[1]Leslie Paul, *The Meaning of Human Existence* (Philadelphia: J. B. Lippincott Co.). Used by permission.

raphers. The "parallax" is the apparent displacement of an object when seen from two different points of view. If we hold two objects in a line in front of our face and look at them, first with the left eye and then with the right, they seem to move in relation to each other. In stereoscopic photography two cameras are used, taking two pictures, each from its own angle; thus depth is recorded. In astronomy the same principal is utilized in order to measure the distance of a star. When the earth is on one side of its orbit around the sun, the angle of direction to the star is noted. When the earth is on the far side of its orbit, six months later, the same star is looked at. It appears to be in a slightly different place. Knowing the two angles and the distance between the two points of view, it is possible to calculate the distance of the star. Parallax involves an apparent displacement when things are seen from two different points of view.

Partial Viewpoints

We human beings are all involved in parallax when we look at things, because we look at them from our particular point of view. But our text tells us that with God there is no parallax. God is not restricted to a particular point of view from which he sees things in a partial and one-sided way. With him is no parallax. Let us explore this conception in two realms, space and time.

We are all in particular places, and we are all limited by the places which we occupy. We occupy the place of a coal miner. As a coal miner we see things from that point of view. We remember dingy towns, a dark, dank, dangerous underground, and all the lives that have been lost and all the protection that has not been given. Or we occupy the place and the point of view of the employer, and here we see the economic picture differently. We are concerned for full production. We believe that life can be abundant for everybody only if everybody works hard all the time. Here are two different points of view, and sometimes the person in the one spot cannot see how things look to the person in the other.

Again, we may experience the difference between Jew and Gentile. As a Jew, we have been persecuted many times, we have had to fight and struggle to succeed. As a Gentile, we may have had one unfortunate experience with a person of the other faith, and have generalized that into a complete dislike of all those of the other religion. Or also it may be that since Russia occupies one place and America another, a Russian may see things from one point of view and an American from another. God, however, is not limited to any one of these partial viewpoints. There is no parallax with him. He sees the entire picture. God can see the case of both the laborer and the employer, of both the Jew and the Gentile, of both the Russian and the American.

Therefore, if a person is to live as a child of God—if a person is to do what Jesus talked about, to seek to be perfect as the heavenly Father is perfect—then he must endeavor to overcome, as far as he can, the limitations of his own partial viewpoint. As far as possible, he must rise above the prejudices of partiality. In that we have the help and guidance of Jesus himself. As the representative of the infinite wisdom of God, Jesus transcended limited, partial points of view. In his day, Jews and Samaritans could not understand one another. Though Jesus was by birth a member of the Jewish group, he went through Samaria; he dealt kindly with Samaritans; and he made a good Samaritan the hero of one of the greatest stories he ever told.

Now about the matter of time. Is our text telling us that there is also no parallax with God in respect to time? Einstein has taught us that there is relativity not only in space but also in time. Two events take place in time, one prior to the other, from our point of view. A precedes B. But from the point of view of another observer, conceivably B may precede A. If our text is telling us that with God there is no parallax of time, then God sees all events not as past, present and future as we see them from our point of view, nor in the reverse order in which another finite observer might see them; but from his infinite point of view, God sees past, present and future as all in an eternal present.

The Tyranny of Time

Here, then, we are called to overcome the tyranny of time. Leslie Weatherhead remarks: "An obsession with years spoils our perspective." He describes the men of the Old Testament, whose chief desire seems to have been to live a long time. They wished to see the outworking of God's salvation and they hoped they would live long enough to do so, but they never did and so mostly they died discouraged. Weatherhead says:

> What an amazing difference there is in the men of the New Testament! They are certain of immortal life. Time is merely a deceiver. Life went on, and it was gain to be without a body and away from earth and uncramped by time. There was no such thing as loss of life. There cannot be loss of life. Life goes on in another room. There is only a passing from one room to another, or perhaps it is more like going out of a stuffy room into the open air of the moors and mountains. . . . Time cannot steal anything vital, cannot hurt or destroy. It is an opportunity to be used, a room to be lived in, a university from which to graduate; but the spirit of man belongs to another category, and his life is in the eternal.[2]

None of us human beings can get completely out of the space that we occupy, but we can try by God's help to see the place that the other person occupies, and get a little above the prejudices of our customary partiality. None of us by just wishing to can step outside the room of time, but we can so live in the room of time that we see it surrounded by the eternity of God, from whose great perspective many of the things that happen within time seem different and far better, and we may overcome somewhat thereby the tyranny of time.

[2]Leslie D. Weatherhead, *The Significance of Silence* (Nashville: Abingdon-Cokesbury Press, 1945), pp. 173 f., 176. Used by permission.

The third statement of our text is that there is no shadow of turning with God. This teaches us that God is everlastingly faithful. Turning is what casts shadows. It is because the earth is turning that the sun goes down and the shadows of the evening are spread out. Stand on the top of a high mountain at sunset and watch the shadow of the mountain race eastward across the plain: the earth is turning—thence comes the shadow. The sun and the moon and the earth are turning in relation to each other, and these respective revolutions sometimes work together to produce eclipses. This is the shadow of turning of which the text is speaking.

Translated into life, this is the dark shadow that is cast by the changeableness of faithless men. The leader of a nation is faithless to his pledged word, a person entrusted with a responsible task fails to carry it out, one who has taken a solemn vow goes back on it—all these things cast dark shadows. Over against this is the steadfastness of a true friend, whom you can trust absolutely, no matter what happens. In the Old Testament consider the examples of Saul, Jonathan and David. In his madness and melancholia, Saul turned faithlessly from approval of David to attempts upon his life. Against that dark background, the true friendship of Jonathan and David, faithful to each other in all circumstances, shone more brightly. God, then, is like a most faithful friend, and more—always there, always to be depended upon. In the New Testament it says that even if we are faithless, he remains faithful, for he cannot deny himself.

God is the Father of lights. Therefore he is the creator of this universe and our maker. With him is no variableness. Therefore he can help us to overcome the prejudices of partiality and the tyranny of time. With him is no shadow of turning. He can help us to be more steadfast and faithful.

It is indeed a great God who is described in our text. In his greatness we may find rest and strength. Sidney Lanier has put it like this in his poem "The Marshes of Glynn":

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God.[3]

[3]Sidney Lanier, *Poems* (New York: Charles Scribner's Sons). Used by permission.

HABITS ARE HARD TO BREAK

A Children's New Year Sermon by Ralph C. Lankler

HABITS are a great help in life—that is, the right kind of habits. They help us to do many things that are good, such as walking, talking and eating. The reason why habits are a help to us is that they enable us to act without thinking. Getting dressed in the morning becomes a habit. We don't have to think about washing our faces, combing our hair, cleaning our teeth, putting on our clothes or tying our shoes.

Since good habits are a great help to us in life we should try to acquire as many as possible, and we should avoid bad habits because they are a burden and a hindrance. There are some children who have the habit of going to Sunday school, reading their Bibles and saying their prayers. They do not have to ask themselves if they should do those things, nor do they have to wonder about how they will do them.

When you speak to or call some children, they will always answer quickly, quietly and pleasantly. Others keep themselves and their rooms clean and orderly. Such children help to make home a happy place in which to live. We all know children who have bad habits of speech and behavior. We know how harmful such habits are, how much unhappiness they cause and how hard it is to break them.

A habit is something like a bottled cucumber that a boy brought to school. The thing that made the cucumber interesting was the fact that it was quite large and filled a bottle which had a very small neck. The children were puzzled as to how such a large cucumber could get into a bottle with such a narrow opening. The way you do it is by putting the cucumber into the bottle when it is still on the vine and very small, before it has had much time to grow. Then, as the cucumber keeps growing, it will fill the bottle.

Habits get inside us in a similar manner. They begin with some little word or act that is repeated over and over again so that we speak or act without thinking, and the first thing we know our lives are filled with either good habits or bad habits.

There are two things to note about the cucumber in the bottle. First, if you want to get it out of the bottle you will have to break the bottle. If you want to get rid of a bad habit in life you have to break it or it may hurt or break you. Second, the cucumber filled the bottle to such an extent that there was not any room in the bottle for anything else. If our lives are filled with good habits there will not be any room in them for bad habits.

As we study the life of Jesus we learn that he had the habit of going to the synagogue on the Sabbath, the habit of prayer, the habit of helping others. If we would live like Jesus, let us ask God to help us acquire the habits that Jesus had as we start a new year.

Facing Temptation with God

By Robert P. Montgomery

THERE is no greater fallacy in our day-to-day thinking than the assumption which expresses itself in words like these, "I can change tomorrow." Take a modern illustration which witnesses to this fallacy in a striking manner. Many an alcoholic before he realized his helpless condition has awakened after a drunken spree to resolve, "I'll never touch the stuff again." As the sprees increase the resolution is made with greater fervor, until it becomes a hysterical cry, "I'll never touch the stuff again!" But those who become literally "alcoholics" and join A. A. finally realize they cannot change. Their will is bound. It is no longer free. What they resolve in their minds, they are helpless to translate into fact.

A man or women who has become a slave to alcohol, or tobacco, or overeating, or sensuality, or a vicious tongue, or a jealous and envious nature—such a person shows little deep understanding of his plight if he says, "But I can change tomorrow if I really want to." Modern psychiatry and psychoanalysis agree that the common belief that the will is free is erroneous.

When a person says, "But I can change tomorrow"—what is this "I" that says it can change if it wants to? This "I" is the sum total of the acts one has committed in the past—acts of commission and acts of omission; your "I" is the sum total of the experiences you wish to change. You do not wake up in the morning entirely different from what you were when you went to bed—though I know the sight that greets us in the mirror in the morning makes it difficult for us to believe that this is the same face we put to bed the night before! The alcoholic who wakes sober is still the person who craved a drink, took it, and then another and another until he became drunk. The point is this: that which led him to the dissipation of the night before—the weak will—is still with him the morning after.

This mysterious thing we call "I" is simply the total of the acts and decisions of our yesterdays. The Christian understanding of human nature is based on this realization. That is why the Christian faith has not been expresed when it is stated: Men and women commit "sins." It goes on to say that men and women *are* sinners. We have not sounded the depths of our need if we assume that we have said all there is to be said when we admit, "Here and there I committed certain acts, but now they are behind me and henceforth I shall not commit such acts." Aye, but there's the rub—*they are not behind you.* The wrongs of our yesterdays are not all tied up in a little packet and left behind us. They are here with us today in this mysterious entity each of us calls "I." Personality is not a static thing like a stone, but rather a dynamic organism that never stands still, but is always growing either for better or for worse.

Shaped by the Past

Therefore it simply is not true that we can change tomorrow if we want to. Theoretically that is so—in theory every man is a great man—but theory and life are not the same thing. The choice of evil in the past has enslaved us to the choice of evil in the present, for this "I" that does the present choosing has been shaped by its past choices.

What I am talking about is called in Christian theology the doctrine of original sin. It has come in for severe criticism in recent decades but most of the criticism betrays a very superficial appraisal of human existence. Criticism of the form in which the doctrine was stated was much needed (for example, that sin is transmitted through the blood stream from one generation to another), but the reality for which it stood is still true: each self is an originating source of action whose will has a bias toward evil. Our mental institutions are filled with people whose lives have been broken because they were nurtured on the superficial view that the human will is completely free.

You will never realize our tragic condition until you recognize the fallacy in this assumption that we can change from what we are. If we could, the cross would be utterly meaningless. It is utterly meaningless to so many in our time because they have been seduced by this superficial view that

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ROBERT P. MONTGOMERY is a graduate of Muskingum College, Ohio, where his grandfather, Dr. John Knox Montgomery—one time moderator of the United Presbyterian Church—served as president for 27 years. Following legal studies at the University of Michigan, he graduated from Princeton Theological Seminary and spent two years as a naval chaplain. For the last four years he has been minister of the Presbyterian Church of Scarborough, N. Y., where he established a 'School for Skeptics' as a modern method of evangelism.

we can change ourselves if only we grit our teeth and try hard enough. Yet they are miserable because a man cannot lift himself by his own bootstraps. The problem, for example, with an alcoholic is, how can a sick will cure itself? The sickness called "alcoholism" is due to the fact that the will is powerless to control the drinking. The first step in joining Alcoholics Anonymous is to admit, "I can no longer run my life."

When a man or woman discovers that his will is helpless, that he can no longer control his drinking, his sexual desires, his temper—substitute any other habit here—such a discovery is the most terrifying experience one can have. It is discovery of one's tragic destiny. Such was the theme of Greek tragedy.

Good Intentions Are *Not* Enough

The basic premise of Greek philosophy was this: To know the right is to do the right; knowledge is power. The Greek tragedians, however, writing from what we call today an "existential" rather than an "academic" viewpoint, realized that there was a tragic fact of human existence which they called "fate." To know what one should be did not include the power to become. Thus they depicted the tragic destiny of men and women who were powerless, despite their knowledge and good intentions, to change from what they were. This they contended over against the philosophers with their dictum, Knowledge is power. An alcoholic knows what his problem is, but such knowledge does not bestow the power to eliminate the problem.

The Greek philosophers could not understand the Apostle Paul when he lamented, "The good that I would I do not, and the evil that I would not that I do." The Greek tragedians agreed with Paul on this point, but they could find no answer in Greek philosophy for this tragic situation. Human wisdom was not a match for human need. It was then that the incarnation took place.

When a man or woman realizes that his basic problem is not what he does but what he is, and that his actions reveal what he is—it is this realization that calls for help from a power greater than oneself. At every meeting of A. A. there stands a sign in front of the group, "But for the grace of God."

We will be more concerned to fortify ourselves for our battle with temptation when we realize that the fact that we are tempted shows that our nature is inclined to succumb to evil. This we must realize, for when we realize this we can still cry to God for help. If we persist in the illusion that "we can change tomorrow," we may get so far in the muck and mire that we no longer are able to cry for help. Then not even God can help, much as he wants to help every soul win this battle.

"The road to hell is paved with good intentions"—that is a profound truth. Good intentions will take a soul far on the road to hell, because a man assumes, despite the fact that he continues to succumb to temptation, that he has the power to change if he really decides to. But he hasn't the power to change—he only has the ability to make resolutions. When he realizes his helpless condition it may be too late. He may despair, and despair is the worst sin a human can commit. Despair of man's wisdom and power is life's deepest truth; to despair of God's power is the worst blasphemy—he no longer has the strength to even cry out to God for help.

Until you realize the subtlety of the power of evil, which doesn't seize a man with one mighty battle but slowly wears him down the way a constant drip-drip-drip of water will dig a hole in a mighty rock after many years, you will not take Jesus Christ seriously.

Now the final word must be spoken: The absolutely unique, unheard-of witness of the New Testament—the forgiveness of sins—is the heart of the Christian faith. Around this declaration all other ideas must revolve if they are to be called Christian. We must strive to avoid temptation, but that statement must always be combined with this: For our lapses there is always forgiveness if we but repent. Whatever a man or woman is—adulterer or murderer, refined or blatant—God will forgive those who call upon him, yes, even to a sincere deathbed repentance.

When you do stumble and fall always remember the cross and the gracious promise of our Lord to forgive your sin. He will forgive not once or twice but "seven times seventy"—as often as we come in humble confession. Never let your past failures keep you from going to Christ today. Do not let the burden of these past unkept resolutions lead you to despair about changing your life. Go to Christ; in him there is full and absolute pardon for all your wrongs and in him is the source of the power that can remake a man. While you may despair of yourself and the world, do not despair of God.

The Coming King

Tune: *Ortonville*

THE world awaits the coming King,
To reign throughout the earth
In peace, of which the angels sing
Above his lowly birth.

O weary ones of war and strife,
Look up, behold your King!
He comes! He comes to bring you life.
Let heavenly music ring.

Ring out, ye bells, "good will to men,"
Ring out in every place;
And all ye choirs, a vast *amen*
Sound forth to every race.

He comes! He comes to make us free,
The Christ who is the Way—
The same who walked in Galilee.
Receive your King this day.

JOHN W. SHACKFORD.

Adjusted to the Eternal

By Joseph Martin Dawson

ARNOLD TOYNBEE, widely recognized as the foremost authority on civilization in our world today, was asked if our Western civilization must inevitably perish as one after another in the past has failed. He replied: "No. In order to endure it has only to fulfill a basic condition, that is, become adjusted to the eternal."

According to our modern concepts he was applying to nations and cultures the same fundamental law which conditions the survival of all other things. To endure, physical life must become adjusted to abiding environment by means of adaptation in food, clothing and shelter. One does not expect social, economic or political life to escape the operation of this law of survival. Certainly in order to survive spiritualy one must recognize this necessity. Unfortunately few are able to keep in mind that our primary environment under every aspect of life is the Eternal God, in whom, as the Apostle Paul said in Athens long ago, we live and move and have our being. Do we possess the hardihood to face up to the implications of this law in all our relationships?

Internationally, do we believe the United Nations can survive without becoming adjusted to the Eternal? I was in the first plenary session of the United Nations Organization in San Francisco when our Secretary of State Stettinius at the opening called for silence in lieu of prayer. No doubt many in that meeting did pray, and it is enheartening that our permanent representative in the United Nations, Warren Austin, is urging the continuous prayers of the people for—shall we say adjustment to the Eternal? If the UN is to proceed on the basis of human compromise, on the principle of expediency, without solemn regard for conformity to the moral laws which should govern among men, where will it lead us?

Nationally, can we ignore Toynbee's prescription for survival? In the founding of the nation the necessity was clearly envisioned. In certain great crisis hours public leaders apparently have bowed in acknowledgement of the obligation. But to what extent in the pragmatical outlook of politicians, business and social administrators is the imperative regarded?

If Toynbee is right in saying that for a civilization to endure, it must be adjusted to the Eternal, I insist that I am right in maintaining that for an individual to become so adjusted imparts to that one's life a sense and quality of enduringness otherwise impossible.

A Different Perspective

First, this adjustment throws all of life's sufferings, sacrifices and losses into an entirely different perspective. Under it the possibility of *compensation* looms up to comfort and sustain us. One who encountered without doubt as much of privation and pain as any human being ever did, the Apostle Paul, a firm believer in the life eternal, put it this way: he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For we know," he continues, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The idea of future compensation has always been one of the greatest sources of help and courage for struggling mortals. The modern repudiation of it by the Communists does not by any means invalidate it. They blasphemously charge that it merely induces oppressed, downtrodden people to put up with cruel injustices and meekly bear grievous burdens while they sing, "I'll get my pie in the sky by and by." Who are the Utopian promising Communists with their slave labor camps, their ruthless denials of fundamental freedoms, and their utter destruction of personal human dignity to ridicule the better-founded promises of our holy religion? We cling unapologetically to the faith of Edwin Markham:

"This life is only one scene in the Romance of the Infinite. When the soul disappears from the world, I believe it disappears only to enter upon another scene in the wondrous Romance of Eternity."

Another prospect, to be closely associated with the idea of compensation, is that of *conservation.*

JOSEPH M. DAWSON is executive secretary of the Baptist Joint Committee on Public Affairs which serves six major Baptist bodies in areas of common interest. Over 30 of his 50 years in the ministry were spent as pastor of First Baptist Church, Waco, Texas. The author of seven books, his latest, AMERICA'S WAY IN CHURCH, STATE AND SOCIETY, *will be published by Macmillan next March. He carries important responsibilities with the Baptist World Alliance, the National Council of Churches and Protestants and Other Americans United for Separation of Church and State.*

One of the direst horrors which has ever beset the human heart is the fear that death will veto all that we have wrought—the fear that all we have dreamed and undertaken, when the body is dissolved, may entirely perish. Science whispers the word that man *may* live again. Philosophy speaks more confidently that it *hopes* man may live again. Ethics declares emphatically that man *ought* to live again. Revelation proclaims with certitude man *shall* live again. And if a man dies but lives again, according to Revelation, his deeds will follow him—the work of his hands will be established forever.

Revelation asserts that life is ever stronger than decay, that love is stronger than hate, truth is mightier than falsehood, right is more powerful than wrong, and God is abler than death.

A great musician wrote a famous symphony to describe Napoleon's invasion of Russia; it was battle and defeat set to music. He used the "Marseillaise," the fighting song of the French, to represent in sound the advance and retreat of the French army. Being a Russian himself, he used the Russian national hymn, with its sad, grave music, to represent the final defeat of Napoleon, and the triumph of Russia. And the symphony is really, in a rich variety of musical development, a contention between the two national anthems. As the French march in and are for the time victorious the music of the Marseillaise dominates all the orchestra, and you hear the Russian anthem faint and far away; then through the tumult of the musicians you hear the Russian anthem returning, always with a nobler self-assertion, until in the end it dominates the whole composition and the song of France is silent. Thus it is that God, the Great Composer of humanity's symphony, makes Eternal Life to be master over man's death. He caused the noblest lines ever written on the resurrection, the fifteenth chapter of First Corinthians, to conclude with this word: "Therefore, my beloved brethren, be ye steadfast, unmovable always abounding in the word of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Life Is too Short

There is a third prospect which belongs to the believer in the life eternal, and that is *completion.* Victor Hugo in old age complained that this life is too short, the difficulties are too many and man's immaturity is too pronounced for one to get one's work done here. He moaned that winter's snow had settled upon his head while springtime was in his heart. He had written history, essays, poetry and fiction, but he had not uttered a thousandth part of what was in him. He reasoned that it was evident from all he knew of the God of Nature that there would be a chance for completion. He wrote: "I will not say when the last moment comes that I have finished my life. My day's work will begin again the next morning. It will close at the twilight to open on the dawn."

Multitudes have been cheered by the same view. Ian Maclaren wrote: "Heaven is not a Trappist monastery; neither is it retirement on a pension. No, it is a land of continual progress." One translation of the words of Jesus, "In my Father's house are many mansions" renders them, "In my Father's house are many *stations,*" because Jesus implies that heaven will afford opportunity for endless adventurous and abundant living. "What an encouragement," one exclaims, "to all those who have never 'arrived' on earth, to all who were cut off before the song was sung, or the picture painted, or the vision realized."

The hope of compensation, conservation and completion for life in eternity is growing brighter these days. Apparently we are approaching the end of a secularistic age when faith in the spiritual was badly discounted. Within that egotistical, materialistic era ambitious man climbed atop the physical universe, spread his legs wide apart and exclaimed, "I need no help from God; I am the master of my fate, the captain of my soul; I want no hereafter, I am content with the now." Alas, today man is beginning to realize he is not self-sufficient, that he has made a mess of his world and is himself the chief problem of his world. He has been scientifically informed that the long-supposed atom at the foundation of the material world has shown up in the realm of the spirit, that a world conceived on a purely materialistic basis is doomed to utter destruction, that the only solution for the problem of existence will be a spiritual one. It is as if the Apostle Paul were speaking again, "We look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal." Why not then acknowledge the work of a Divine Redeemer in our behalf and seek to come in line with God and the universe by becoming adjusted to the Eternal?

TITLES AND TEXTS

What Pulpit Readers are Preaching About

GRAHAM R. HODGES, First Congregational, Ticonderoga, N. Y. "Accentuate the Positive." Phil. 4:8—*whatsoever things are true, whatsoever things are honest . . . think on these things.*

ANDREW PERRIN BURTON, First Baptist, Rensselaer, N. Y. "What Shall We Do for God?" Ps. 116:12-13—*What shall I render unto God for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord.*

WILLIAM I. NEWMAN, Bethany Congregational, Los Angeles, Calif. "Flowers in the Gardens of God." I Cor. 3:6—*I planted, Apollos watered, but God giveth the increase.*

HORACE S. SMITH, Avondale Methodist, Avondale Estates, Ga. "We Are Not Alone." Gen. 28:16—*Surely the Lord is in this place, and I knew it not.*

The Armor of Integrity

By J. A. Davidson

. . . wear integrity as your coat of mail. Ephesians 6:14 (Moffatt).

"THE Luxury of Integrity" is the arresting title of a chapter in a book written nearly twenty years ago by Stuart Chase, the economist. The chapter deals with the breakdown of common morality in our times, particularly in the world of business. It is forcefully written, and the passing of the years has not withered its significance.

Mr. Chase points out how the pressures of modern life have cracked our moral foundations, so that integrity for many of our generation has become a luxury which they feel they cannot afford. He shows how the quest for the quick dollar has tended to prostitute friendship and hospitality. He speaks bitterly of "the art of backslapping in the interest of a profitable sale." He describes how the yes-man loses his soul in his servile yesing. He points to the moral chaos springing from the manufacture of shoddy goods and the high-pressure selling of them. He tells of the neglect of common honesty and decency in much of our advertising. He shows how the milk of human kindness has been soured in the market place, and observes sardonically that "for the milk of human kindness the most obvious substitute is soft soap." He sadly concludes that the conditions of modern life have made integrity a luxury which most people feel is too costly for them.

The popular moral ideal of our generation seems to be the one which is expressed by Philip Carey in Somerset Maugham's great novel, *Of Human Bondage:* "Follow your inclinations with due regard to the policeman round the corner." Expediency has replaced ethics. And if you have that attitude you can quite easily wear away your integrity, bit by bit, and you will scarcely be aware of what you are doing. Cheat a little here—if you can get away with it. Steal a little there—if no one is looking. Tell little white lies—if the occasion demands and circumstances safely permit. And before long your integrity will be in shreds —and you'll barely have noticed the shredding process.

But, of course, bright modern people don't need to worry about such things. They have exposed the traditional morality for the enslaving sham that it is. The sophisticated know that morality is a private luxury, and suitable only for a few fuddy-duddies and fanatics.

Today we are more afraid of seeming silly than we are of being sinful. It causes us less anguish to cheat a man in a business deal than to appear unfashionable. We pride ourselves on our tolerance and broad-mindedness. We don't care how shallow our minds may be if they are fashionably broad. A newspaper editor recently made a pertinent observation: "Quite often when a man thinks his mind is getting broader it is only his conscience stretching." We have so thoroughly stretched our consciences that they really don't bother us any more. Yes, Stuart Chase is right when he says that we have made integrity a luxury. Righteousness has become optional equipment.

Optional Equipment

Of course, there is some extravagance in this gloomy diagnosis—but can any of us deny that it contains a powerful strain of truth? Such are the compulsions and demands of modern life that integrity is maintained only by heroic effort. And so few people today will make the heroic effort. Most of them are content to let integrity go. Modern man without moral integrity is a barbarian—a clean and shiny barbarian perhaps, but nevertheless a barbarian. Some observers today speak of the "return to barbarism," but in this connection we do well to heed Lord David Cecil's reminder that "barbarism is not behind us, it is beneath us."

This is a problem with which we must concern ourselves. And it isn't only about a mysterious "they," out there somewhere. It strikes us with humbling force when we dare to look into the depths of our own hearts. The breakdown of moral integrity is the great disease which afflicts man, individually and collectively—and unless Christianity has a cure Christianity is a hoax. I maintain that the Christian faith has the cure, or rather I should say, the Christian faith *is* the cure.

Paul's letter to the Ephesians finishes with a practical admonition to those who would be disciples of Jesus Christ. Paul speaks of disciples as "having on the breastplate of righteousness." James Moffatt in his translation renders the passage as a command: "Wear integrity as a coat

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J. A. DAVIDSON was formerly the minister of a large rural pastorate of the United Church of Canada near Wiseton, Sask. He is now a member of the Canadian army chaplains' corps and is located at Work Point Barracks, Esquimalt, B. C. He studied theology at St. Andrew's College, Saskatchewan, and was ordained in 1949.

of mail." Today we tend to wear integrity as a buttonhole flower—worn only for special occasions, and readily detachable. Paul said that a Christian wears integrity as armor.

The Christian's Armor

We sometimes think of Paul as a rather dreary person who talked a lot of abstract theology which no one understands and which really doesn't matter anyway. But Paul's letters are laced through and through with practical concern. Of his letters the one to the Ephesians stands alone. It hasn't that strong note of controversy which is so characteristic of his other writings, and it is more a spiritual meditation than a theological tract. As one scholar has put it: "For once the Apostle seems to forget the quarrels and difficulties of his churches and to occupy himself solely with the timeless things of religion." Some scholars claim that Paul didn't write it himself, but that it was written by one of his followers as a meditative summary of his teaching. I think that probably Paul wrote the letters, but whatever the truth may be, there can be no doubting that the Epistle to the Ephesians presents the essence of the faith on which the church was founded and which has sustained it through the centuries. In the epistle, after the presentation of the "timeless things" of the faith, the character of the person who has taken the gospel into his heart is described. And one of his qualities is that he wears righteousness as his breastplate, integrity as his armor. That, says Paul, is standard equipment for the Christian.

Paul is not simply offering a useful bit of practical advice, like something out of *How to Win Friends and Influence People*. He is putting forth a fundamental principle of the Christian faith, and if we are to understand and use that principle we must first carefully examine the word "righteousness" as it is used in Holy Scripture. We tend to think of "righteousness" as meaning a rather sticky form of virtuousness, flavored perhaps with a little hypocrisy. We sometimes use the term "goody-goody" as meaning "righteous." If you call someone righteous you aren't being at all complimentary. We have debased the word. I think that Dr. Moffatt was very wise when he translated the Greek word as "integrity"—we haven't ruined that fine word yet.

Integrity and Faith

The point of the whole matter is this: Righteousness, or integrity, is a fruit of faith. That is a basic biblical teaching. Righteousness comes from faith, and when it is cut off from faith it withers like a cut flower. The late Archbishop William Temple showed us that faith "is not the holding of correct doctrines, but personal fellowship with the living God." There is the ground of integrity—fellowship with the living God.

Professor Edgar P. Dickie, a Scottish theologian, asserts in one of his books that "ethical stamina depends ultimately on the dynamic of faith." He continues: "Morality by itself cannot give the power to perform what it demands. He who would act greatly must also believe strongly. The power of ethical movements is determined by their religious force. Perhaps it is this most of all which brings men to recognize the need of faith: they are aware that the ethical glow fades unless it is maintained by religious fevor." "The ethical glow fades unless it is maintained by religious fervor"—there you have it. Righteousness, integrity, springs from faith. Fellowship with the living God is the power supply for the life of integrity. That is the foundation of all the moral teaching of Jesus himself. That is the root principle of the whole Christian ethic.

The Road to Chaos

But you see what has happened. We have made faith a luxury, and that is why moral integrity has become a luxury. Make no mistake about that—morality is rooted in faith. Too many members of our generation can't wear integrity as their armor because they don't carry faith in their hearts. They have treated religion as an extra in life, fine for people who wish to bother with such things, but really not very important. So many are like the hero of Aldous Huxley's limerick:

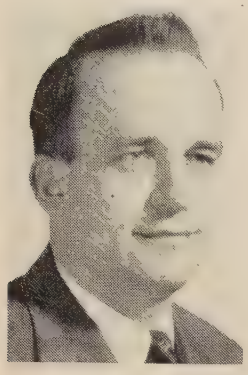
> There was an Old Man of Moldavia,
> Who wouldn't believe in Our Savior,
> So he founded instead,
> With himself at the head,
> The cult of Decorous Behavior.

Throw out faith, and substitute Decorous Behavior for the Christian life. Replace morality with a cold, calculating system of etiquette. Treat religion as a luxury, or as a hobby for slightly silly people. That is the highroad to moral chaos, to barbarism. And we have seen that in our time.

Leo Tolstoi said that "faith is the force of life." That is the lesson which we must relearn. We have cut ourselves off from the fountains of living water. We thought that we didn't need faith. We thought that the Christian religion was obsolete and defunct. But we have learned how wrong we were—and we have learned that the hard way. Ralph W. Sockman, one of the great preachers of our times, asks apprehensively, "How long will our social soil continue to bear its crops of integrity, honor, and fidelity without religious cultivation?" If you would see the result of our religious failure, look around you. The hope of our world is in its return to faith.

Only in fellowship with the living God do we receive grace and courage and power to sustain our moral integrity. By faith we are saved—and that is more than a theological tag, a religious war cry; it is a profound and obvious practical truth. Integrity is the armor we need to withstand the forces of evil in these tempestuous times. Only the breastplate of righteousness can save us from the evil forces loose in our world. That is our only defense against that barbarism which lurks be-

neath the surface of our civilization, and which is breaking through, here and there and everywhere. Such has been the progress of science and technology that to treat integrity as a luxury is nothing short of suicidal. What we must do to be saved is unmistakably clear: we must wear integrity as our coat of mail. And to do so we must recover our fellowship with the living God.



A Sermon Condensation

Puppet, Patron or Partner?

By Frank A. Kostyu

Let a man examine himself. I Corinthians 11:28.

FROM the Old Testament through the New, the prophets, apostles and saints along with Jesus admonish all men to examine themselves. Such self-examination reveals our personalities and character and finds us neatly classified into one of three categories—puppet, patron or partner.

Puppet

Since the advent of television the mastery of puppets has become a source of admiration for children and adults. But puppets have a life-situation application as well.

Puppets are cleverly manipulated by the operator. People in everyday life become controlled in puppet fashion; they fail to exercise self-expression and thought. Others maneuver the strings that determine their actions. And this is true in religion as well as in secular life. So many in church groups are dominated by the conduct of others.

Yet history has proved that the men who are remembered are those who are willing to stand by their convictions, despite the seriousness of the consequences. Christianity was a world-shaking movement because it was made up of men who had backbone and were willing to uphold what they sincerely believed. In our day we need men who can think and speak their own minds.

Patron

What are some of the strings that control our deeds and speech? Time, tradition, friendship, habit and repetition are but a few. Human puppets, lacking personality and character, find little favor with God or men.

The word "patron" dates back to patriarchal days. Among the Romans it denoted a person who was a protector or influential promoter of interests of others: saints watching over particular persons, places or trades.

In the religious sense, patrons are those who give nominal support to the church and religion without much personal sacrifice. What is wrong with being a patron? The superficial interest attaching to it. The patron's limited outlook causes him to be wrapped up in his own idiosyncrasies so that he can interest himself primarily in only one subject, and he usually objects to interference: things have to be carried out in the patron's way.

The patron's heart hasn't really been touched and he finds little favor with God or men.

Partner

Being a partner requires a mutual interest as truly as a successful marriage union. In a partnership the participants have realized that cooperation is a necessity. They have learned to share, to trust, to be loyal, devoted, united, and have placed the "we" approach above the "I."

The ultimate partnership to which all men must aspire is that with God. Certain goals must be met. This communion with God cannot be entered into lightly. Paul recognized these stringent requirements for he often called attention to them (I Cor. 6:9-10).

The real aim of religious men is this search for the divine whereby our wills become harmonious with his. It is worth it, for with it comes the sense of security in knowing that God is ever near us. Our joys and our sorrows can be shared with him. Partnership with God means that we join with a mighty army of men working together for the Kingdom. Learn the truth, learn the need for good will, learn the need for cooperation, learn the need for universal repentance; these are the great problems that have kept us from recognizing the kingship of God.

There are few people who would class themselves as religious puppets, few who would think of themselves as religious patrons, but many are there who already class themselves as partners.

FRANK A. KOSTYU has been pastor of First Evangelical and Reformed Church, West Alexandria, Ohio, since 1949. Previously he served a congregation in Dayton. A graduate of Heidelberg College and Eden Theological Seminary, he has been active in the Dayton and Preble County Church Federations.

A Pastoral Prayer

By Royald V. Caldwell

Pastor, Faith United Church of Christ, Chicago, Illinois

GREAT GOD, thou unto whom all lives are open and from whom no secrets are hid, help us to realize that our lives are an open book before thee. Help us to know that nothing we try to conceal or camouflage mysteriously can keep the book of our lives closed.

The story of our life is published with each action, every judgment, and with the words that we speak. Each sharp answer tells that we lack sound thought and quiet confidence. Our childish impatience bespeaks our immaturity. Our jealousy reveals our inferiority. Our superficial and prejudiced thinking makes plain our mental laziness. Our ingratitude attests our ill-founded independence. Our relentlessness for power perverts our prayers for peace.

Likewise, our spiritual power is easily discerned. If we show mercy, seek justice, practice understanding, demonstrate faith, visit the imprisoned, help the stranger, feed the hungry, clothe the naked, care for the widows, we are one with thee and our spiritual life is read as a great witness.

Grant that thy spirit will revise our lives to make them an authentic biography of sound and pure religion. We pray for this spiritual growth through Jesus Christ our Lord. Amen.

Pulpit Post

A Letter to Emurian

TO ERNEST K. EMURIAN: These few lines are being written to inform you that your words in every issue of *The Pulpit* are eagerly read and greatly appreciated. You have given those of us who are ministers and lay-men in the realm of church music much help and inspiration. Thank you so much for your advice and aid.

The enclosed church bulletins will let you know that your fine words to the hymn-tune *All Saints,* written for the publication of the Revised Standard Version of the Bible, have been used in this small Vermont church during the Sundays of September as our memory hymn, and as a fitting preparation for a special community-wide service honoring this great publication event. Our people have liked the hymn, and my fellow ministers have expressed their appreciation of your efforts. If I had my wish, these words would find their way into all new hymnbook publications.

Congregational Church, Chester, Vt. — ROBERT C. YOH.

Give Us More

SIR: In your "Book of the Month" section on the Editor's Page (September) you wrote, "I hoped, not without some degree of success, to come to an understanding . . . of existentialism." If you can understand it, you are a lucky man. I have read several volumes with no success. And some authors go high hat when you suggest that it might be possible to explain it in the kind of English an ordinary college graduate might understand. I will surely buy the book but won't you give us more?

Essex, Mass. — W. E. LOWTHER.

Another Filing System

SIR: Here is a quick, simple and practical way to index subjects of all kinds. Provide yourself with a loose-leaf book of any size. Beginning with the first page, write in the upper right corner "Aa": second page, upper left corner, "Ae": next page, upper right, "Ai": next page, upper left, "Ao": next page, "Au." Do this with every letter of the alphabet, including the five vowels. The letter X may be excluded. This may be called the vowel system of indexing, because the five vowels are the key to the plan.

You are now ready to enter any possible subject in the book. The first thing will be the selection of some word as a "catch-word." Suppose you wanted to enter the word "Flower": this would be placed under Fo, because "o" is the first vowel following the initial letter. The first vowel after the initial letter always determines the place to put the word—no guessing about it, no matter how far from the initial letter the vowel may come. "Psychology" would be indexed under "Po." Nothing could be simpler.

I have used this method for more than fifty years and it has proved its value in thousands of instances.

Kansas City, Mo. — H. E. ZIMMERMAN.

Expository Outlines Available

SIR: With all due respect to your excellent magazine for preachers, I have failed to find any truly expository or book sermons.

The topical or textual sermons are fine, but they are only tidbit pieces of the Bible. We were told at seminary to preach the Bible and in a year when the new version is coming out, why stick to only textual sermons? In a class on the use of the Bible in preaching at Bethany Biblical seminary, Chicago, we learned how to dig out fresh, vital, dynamic and down-to-earth outlines from books, chapters and sections. Through this course I developed over 400 expository outlines. I will be glad to share any of my outlines with any minister writing to me.

Burnettsville, Ind. — EDWARD E. LYONS.

More 'Patter'

SIR: Morton S. Enslin's Pulpit Patter is responsible for the following:

There is a professor named Enslin,
Who sees in most sermons no sense in.
His sling he lets go
At some precious ego,
And therein puts often some dents in.

Keep up the Pulpit Patter.

Oak Lane Baptist, Philadelphia, Pa. — W. T. VANDEVER.

Presenting some of the deeper aspects of Christian stewardship

The Theology of Giving

By J. Claude Evans

THESE days a minister feels ill at ease when he faces the task of preaching about money. One reason for this, perhaps, is that he knows some people will suspect him of mixed motives. He preaches not so much to save men's souls as to save a church budget. Too, an occasional minister will make a hobby of the financial side of his ministry. People tire of his overemphasis and become hardened to sermons on stewardship. Beyond this is the fact that much preaching on money treads the pitfall of superficiality. What church member hasn't heard at some time or other one of the pitiful attempts at humor concerning penuriousness among church members? Said the nickel to the dollar, "I am more religious than you." "How so?" asked the dollar. "Well," said the nickel, "I go to church more often." And so on *ad nauseam spiritui.*

What then should the minister do? If he is faithful to the insights of the Christian faith, he cannot avoid preaching on money. He knows, for one thing, that Jesus himself talked more about money than about any other one thing, except the Kingdom of God. Next to his chief theme, the Kingdom, came money! How can this be explained except that money threatens to disfranchise many who desire to belong to the Kingdom, and therefore must be preached lest the sinner die in his sins?

What Jesus Sees

For another reason, a minister of Christ knows that money always threatens to become an idol separating us from the Kingdom because it lies closest to the root of sin in our willful self-centeredness. Here the preacher must preach to himself, too. All men are threatened here. Money is an extension of our self and allows the self-centered to become even more self-centered. Self-centeredness is the sin of every man except as he centers himself in God.

If this is true, then a third reason that a man's ministry must include attention to money is evident. Jesus stands watching what we put into the treasury. Mark 12:41 records an event which symbolizes eternal truth. The universe watches what we do with our money. God himself, author of the great experiment in freedom, is watching. It matters not whether the preacher knows what we give, nor our neighbors, nor society. But it matters infinitely that God knows.

Imagine that Jesus once again stands outside the doors of our churches and watches the people dropping their money. What does he see?

Does he see us debating how to distribute our tithe? Whether all the tithe should come into the church (as the Southern Baptists and others believe) or whether a man's tithe can be given both to church and charity? Is that what he sees?

Not on your life. The issue on giving for most of us isn't the tithe. We've already closed our mental books on that one. We've long ago decided that we can't afford it. We don't start from a universal principle, represented by the tithe. We start out from our own particular situation and determine what *we* shall do.

And if the reports on giving from the various churches are to be trusted, this attitude of particularity is predominately a middle-class disease. We suffer from "middle-classitis." Our attitudes about money are getting so self-centered that middle-class folk are often the poorest. One or the other of us is either car-poor—perpetually in debt to a finance company, far beyond our real needs—or house-poor, or furnace-poor, or insurance-poor, with far too few of us being children-poor!

Origin of Stewardship

This determining of our giving by our personal situation, using a particular instead of a universal principle as a basis of decision, symbolizes the tragedy of modern Western culture. For over four hundred years now we have increasingly disbelieved in the reality of any transcendent universals which determine the particular in life and society. We belong to the generation that believes only in the reality of the particular and remains skeptical, if not wholly agnostic, about the universals; with the result that our culture is dying, and we are living during the time of its death agonies. Witness two world wars in one generation, and now the threat of a third.

For a culture that believes in particulars only, here is the pattern of life you will find: This life is important; the next life is either nonexistent or is to be used only as an opiate for the discontented. Religion is one subject among many (if it is accepted at all); it is not a supreme and unifying subject above all other subjects. Truth is individual and particular, having its source within itself; truth does not come from a Source outside itself, a Reality which gives to the particular meaning and authenticity. So with giving. There is no universal principle under which men give. Giving should be based on your own particular situation. Do what you can. No man stands under any more necessity than this.

(Continued on page 22)

J. CLAUDE EVANS is minister of Clemson Methodist Church, Clemson, S. C. A graduate of Duke Divinity School, he did graduate study at the University of Chicago and at Union Theological Seminary, New York. He is director of the Methodist Student Movement for South Carolina and served on the committee which founded the South Carolina Fellowship of Churches.

Logos

We praise Thee for the light divine
That makes us men.

Though earth be torn with wreak of war,
And spirits brutalized by fear,
Though hate acclaim,
Yet do we feel Thy fire within—
Our very shame.

We praise Thee for uplifted hand
And bended knee.
The flame that lit Thy blessed Son
Burneth in all,
E'en such as we.

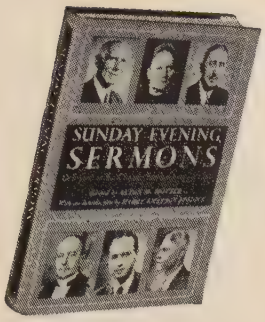
To this redeeming hope we cling:
The spark divine that lights us all.
If brutes but think the blessed name
It whiter glows,
It brighter gleams,
And where it kindles it redeems
And they are men.

Burn brighter still!

I call upon the blessed name:
"Jesus, abide
And make this earth-dimmed glow,
In me a constant flame."

RALPH SUTTON.

Here it is . . .



Great Preaching From A Famous Pulpit

SUNDAY EVENING SERMONS

Edited by ALTON M. MOTTER

Introduction by HARRY EMERSON FOSDICK

For forty-five years the Chicago Sunday Evening Club has invited the best preachers from all denominations and from all countries to address the Club each week. As the *Pulpit* has said, "Sooner or later every great preacher is heard [there]." Now for the first time a selection of this great preaching appears in book form. Fifteen of the best sermons preached at Orchestra Hall during the past season have been chosen.

Every minister knows what an honor it is to be asked to speak before this well-known audience. Hence these outstanding preachers have presented sermons of a remarkably high quality. Since this audience consists of a cross-section of the American people in a great metropolitan city, each of these sermons has in common a quality of down-to-earthness and universality. As Dr. Fosdick says of them, "The sermons run snugly close to human need, are relevant to our pressing problems, deal with realistic life situations and bring the Christian gospel to bear on the urgent difficulties of our time."

The theme of the 1951-52 season was "There *is* a way of winning the struggle against war, communism and crime." Each of the sermons are connected either directly or indirectly with this vital subject.

Of especial interest to *Pulpit* readers will be the sermon by William Lorenz, Seminarian Preacher of the Year, whose sermon was chosen from among the many submitted to a national board of judges. This award is sponsored jointly by the *Pulpit* and the Chicago Sunday Evening Club.

Here are the great preachers with the titles of their sermons whose preaching appears in this volume:

ELTON TRUEBLOOD—The Christian Answer to Communism
ANGUS DUN—Our Reformation Inheritance
EDWIN T. DAHLBERG—Pilgrims of Today
MELVIN A. HAMMARBERG—The Delight of Doing Good
FRANK C. LAUBACH—The Blind Receive Their Sight
OTTO P. KRETZMAN—Christmas: Tragedy and Glory
HAROLD COOKE PHILLIPS—Closing the Door
HENRY HITT CRANE—Achieving an All-In Victory
CONRAD BERGENDOFF—The Break of Day
RALPH W. SOCKMAN—The Unpardonable Sin
MARTIN NIEMOELLER—Christian Responsibility in Today's Crisis
LISTON POPE—A World Coincidence
G. BROMLEY OXNAM—Singing at Midnight
BENJAMIN E. MAYS—The Things We Fear Most
WILLIAM G. LORENZ—The Man by the Side of the Road

There are 192 pages in this book. It was incorrectly stated in the December issue of *The Pulpit* that it contains "92 pages." We apologize!

$2.00

at your bookseller

HARPER & BROTHERS, New York 16, New York

Pulpit Patter

By Morton S. Enslin

'This is Reverend Binks'

ONCE AGAIN the telephone rang. It had been in a lively state of animation the whole evening. The time before I had been saluted with a cheery "Is this you, dear?" I answered optimistically, Yes, indeed," only to be greeted with a maidenly but spirited "Go to hell!" and a slam of the receiver at the other end. Now it was ringing again. This time I was more cagey. When the voice, this time masculine, started in, "I'll bet you don't know who this is," I replied, "You win your bet. I don't," and hung up. I thought that by now I had atoned for my sins and might be permitted to finish a book review in peace. Not so. I had scarcely reached my desk and picked up my pen when it was at it again.

A voice fairly dripping with correct theology and clerical unction intoned, more as a benediction than a question: "Is this Reverend Enslin?" In response to my severely laconic "Yes," the voice identified itself. "This is Reverend Otherby, Reverend. It is my pleasure to be able to invite you in His name to take a fifteen-minute broadcast at station XQBJ next Friday." I assured him that it would be quite impossible as I should be teaching Greek at that moment (many's the time, I record it with gratitude, that that blessed class has rescued me from the Philistines), and at the end of his politely murmured regret which concluded with the somewhat gratuitous information that he would "try Reverend Bennett next," he rang off.

Actually the time was not wholly wasted. It gave me the hint, when I sorely needed one, as to what to write about in my next column.

The word "Reverend," like fools, mosquitoes, collars which button in the back, and responsive readings in a church service, is here and must be suffered. But that is as far as I will go. I refuse to use it "gladly." But if it be used, is it too much to implore that it be used as a severely limited, limiting, and insulated adjective? It is not a noun, a title, an exclamatory interjection, or even an adjective which may rub shoulders with surnames. Jones is east and Reverend is west, and never the twain should meet. It also should never be abbreviated—except, perhaps, when addressing Christmas cards which do not merit sealing and first-class postage—and looks naked without a preliminary and authoritative definite article.

It may have its place on church calendars, signboards (though I feel easier with "R. J. Sowerbutts, Minister"), and applications for clergy permits. It is definitely out of place in connection with signatures, be they appended to checks or to letters—even though in the latter instance they succeed "Yours in His name." It has taken me three years to convince one of my correspondents as to this latter point. I am inclined to feel that it was not my cogent reasoning but my flat ultimatum that I would never again recommend him to any church if he persisted in his wickedness that led him to conclude his next epistolary Macedonian call "Truly yours, A. B. C.———."

It is perfectly true that some of my best—but not best-educated—friends still persist in the habit and probably will until they are called before the great white throne to answer for this and their lesser sins. But I still continue to hope and pray for their repentance and, after that—but only *after* that—their ultimate forgiveness.

Action

Resolving is easier
Than reforming;
Planning is easier
Than performing.
MEREDITH B. BANTING.

Recently I amplified the point in a class in New Testament and pointed it with a (to me) apt illustration. The day before, I had been hailed across one of Chester's busier streets with a resonant "Good morning, Reverend," and had recognized the friendly but not too highly erudite man who greases my automobile. I thought the class had got the point. Apparently some of them had, for at the end of the lecture one of them came to the desk and thanked me for the very practical steer I had given. It was, said he, particularly timely, for, "I'm going to see Reverend Merryman this afternoon, and I'll sure tell him that he ought to spell the word out and not sign his checks 'Rev.' any more." But while there's life, there's hope.

Theology of Giving

(Continued from page 20)

Believe this at your peril! Whatever else Jesus sees when he watches us dropping money into the treasury, he sees that there is a universal principle of stewardship under which men everywhere must live responsibly lest this life be confused with the life to come, earth be mistaken for heaven, and the self be worshiped instead of the one true God and Father revealed in Jesus Christ.

A second thing that Jesus sees is that men really do not believe deeply in a transcendent Kingdom of God and its sure triumph beyond history. For most of us, this life is the real life. Present happiness, present joy, present comfort is what is important. We cling to this life despite the abyss of the unknown from which we come—birth—and the abyss of the unknown into which we go—death. It somehow escapes us that if we insist that this life only has meaning, then death renders our center of meaning meaningless, and we are lost. Only if there is a center of meaning transcending this life, yet related to it by the experience of redemption, is there an answer for our dilemma.

Now, if Jesus really is what we Christians say he is, and if God is really like what Jesus says he is, then there is a transcendent center of meaning to which all men are called, and that center is the Kingdom of God. It demands our highest allegiance, for it alone promises eternal reality. Seeking the Kingdom *first* because of its universal and transcendent reality, makes all particulars fall into proper order of worth, whether they be wealth, or fame, or social problems, or national and international affairs. Eternal meaning comes to each when put in its proper subordinate position to the Kingdom.

So the problem of giving must be decided on Kingdom grounds, not on the relative grounds of private necessity, except as the Kingdom itself takes into consideration these particular situations. If the Kingdom says tithing is the universal principle, then tithing is obligatory for Christians. What does the gospel say?

The answer seems to be that tithing by itself is of no particular avail. But tithing connected with the life of commitment to the Kingdom *is* the way. Christians committed in life and vocation should tithe. It is the universal out of which come our particular actions. Tithing without righteousness is worth little spiritually. Jesus could reprimand the Pharisees about tithing mint and anise and say, "These ye ought to have done," but carefully add, "but not leave the other undone."

If this requirement that Christians tithe shocks you, it might be helpful to compare the Christian obligation

(Continued on page 27)

A Sermon Summary

The Sacredness of Life

Put thy shoes from off thy feet, for the place whereon thou standest is holy ground.—Exod. 3:5.

ALL ground is holy ground. No matter what your job is, you have a responsibility attached to that job. First of all, you have the responsibility of doing your work in the best way you know. This is the first mile of *duty*. And along with this comes the second mile of *opportunity*—the doing of more than is required. But when the specific job is done, that does not mean that responsibility is relinquished. We as workers have a further responsibility that extends to the *use* made of the product turned out by our hands. You who mine nickel are responsible for your part in the production of the ore. You also have a responsibility for the use to which that nickel ore will be put. Are you content to see the results of your work being channeled into materials for war? If not, what are you doing to make war impossible?

The responsibility of the employee carries over to the employer also. A labor union shirks its responsibility if it concerns itself only with working conditions. A management shirks its task if it concerns itself only with the money that is to be made.

As housewives, what is your outlook on your work? Is much of it drudgery? Or do you consider your family worth all the efforts you can make? Is your goal to *spend* a life or to *make* a life?

As church members and adherents, how do you look upon your church? There are far too many people in every church who imagine that the minister and the elders are wholly responsible for the spiritual life of the community. We need to look upon our church as made up of a team working together under the guidance and power of God.

All ground is holy ground. But it does not appear holy to you until you accept your place in the plan of God. All ground becomes holy ground to all men only as they accept their place in the plan of God. And what is God's plan? God's plan was revealed by his Son. God has made us for communion with him, that his strength and love may pass in to us and through us, that we may be channels through which his blessings *flow*.

Yes, "God sent his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." He sent his Son, because only a man can win a man—no, only *one* Man can win men. Nobody else can, nobody else wants to, nobody else has that power. And with that life there comes to us the realization that despite all the wonders of the natural and the human world, the most important thing in the world is man. Do you live as though your fellow men were more important than the things of earth? If you do so live, you come very close to seeing all of life as holy.

What does it mean to acknowledge that the ground upon which we stand is holy ground? In what direction will we move? We shall be impelled to consecrate our personalities wholly to God and to the advancement of his Kingdom. This will undoubtedly lead us to seek for specific work in his Church, which is his Body on earth. We will seek to develop our personalities so that we may become more Christlike. As we develop and grow in the Christian way, under Christ's guidance, our vision will become worldwide. The gospel will become "good news" to us and we will find ourselves saying that we cannot but speak what we have seen and heard.

My friends let us take off our shoes, for wherever we stand, whether in our church or in our home, at work or at play, the ground whereon we stand is truly holy ground.—*Gordon R. Geiger, Fraternity United, Creighton Mine, Ont., Can.*

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by HUGH MARTIN

Here is a full and appealing exposition of one of the world's greatest spiritual messages.

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Letters to Mark

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by JAMES D. BRYDEN

This book is an exchange of letters between a minister and his fishing companion which faces squarely the most persistent problem of the Christian religion: What is the relation of an almighty and loving God to the suffering and adversity of mankind?

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

THE cross confronts the hammer and sickle in that the cross is profoundly personal whereas the hammer and sickle is tragically impersonal. One of the most tragic sins which we commit in our present day is to regard people in the mass—impersonally. We dropped a bomb on Hiroshima, which killed hundreds and thousands. I am sure that the individuals who dropped the bomb participated in that atrocity in a most impersonal manner, excusing themselves by saying that what they were doing was for the good of the greatest number. But the effects of the bomb were nonetheless a personal tragedy in the lives of millions of people. One Methodist missionary who worked in a school of Hiroshima told me that whenever she hears of the atomic bomb she has nightmares in which she sees the twisted faces of former pupils comingled with the faces of her own children until she wakes up screaming. Many of our personal actions which we justify upon the basis that it is for the good of the greatest number have made us so insensitive to human needs that we too would crucify Christ justifying ourselves on the same basis as Caiaphas who said, "It is far, far better that one man die than that the whole nation perish."—*Ensworth Reisner, First Methodist, Milwaukee, Wis.*

• *The Cross Faces the Hammer and Sickle*

• *We Need Faith and Common Sense*

A MARINE lieutenant, recently returned from Korea, told of attending open-air services one Sunday morning very close to the combat zone. The chaplain was speaking on the need for faith. A bullet came whistling into the clearing and embedded itself about a foot above his head. "Don't be afraid, men," said the chaplain, "have faith." A second bullet struck even closer. About this time the men scurried for cover, the chaplain with them. "This perfectly illustrates what I was trying to say," he said. "We need faith, but we need common sense to go along with it."—*James H. Misheff, Camden Methodist, Camden, Ohio.*

• *Mixed Marriages and Religion*

A PRELIMINARY and partial tabulation of 352 questionnaires on Mixed Marriages in The United Lutheran Church in America has been made. Of the 15,000 plus marriages reported, over 45% were to non-Lutherans. Of the total number, about 13% were to Roman Catholics, and about .4% were to Jews.

It was reported that 661 Roman Catholics had joined the Lutheran Church as a result of a mixed marriage and 167 Lutherans had joined the Roman Catholic Church for the same reason. This is roughly a proportion of one Lutheran joining the Roman Catholic Church to four Roman Catholics joining the Lutheran Church.

Perhaps a more significant tabulation is of those who drop out of church altogether. Four hundred thirteen such cases were reported. In other words, in over 20% of the reported cases of mixed marriages to Roman Catholics or Jews the Lutheran party has dropped all connections with the Church. This loss of a vital relation to the Church will not only affect the immediate marriage, but also the life of the children born in such a family.

The pastors who replied to this questionnaire were significantly united in rejecting all policy alternatives such as refusing to perform mixed marriages, requiring a pre-nuptial vow to rear all children in the Lutheran faith, or excommunicate those who were married outside the Lutheran Church. There was wide agreement that it would be best to encourage both partis to join one church. An insistent and almost unanimous belief was expressed that the congregation and pastor must extend their educational and counselling services in order to better meet this problem.—*Harold C. Letts, Social Missions Quarterly, New York.*

Pulpit Calendar

Jan. 1—New Year's Day. Festival of the Christening.
Jan. 4—2nd Sunday after Christmas.
Jan. 4-11—Universal Week of Prayer.
Jan. 6—Epiphany.
Jan. 11—1st Sunday after Epiphany.
Jan. 18—2nd Sunday after Epiphany.
Jan. 18-24—Church and Economic Life Week.
Jan. 25—The Transfiguration. Conversion of St. Paul.
Jan. 25-Feb. 1—Youth Week.
Feb. 1—4th Sunday after Epiphany.
Feb. 2—Presentation of Jesus in the Temple.
Feb. 8—5th Sunday after Epiphany; Race Relations Sunday.
Feb. 15—6th Sunday after Epiphany; Day of Prayer for Students.
Feb. 18—Ash Wednesday.
Feb. 20—World Day of Prayer.
Feb. 22—1st Sunday in Lent; Brotherhood Sunday.
Mar. 1—2nd Sunday in Lent.
Mar. 8—3rd Sunday in Lent.
Mar. 15—4th Sunday in Lent.
Mar. 22—Passion Sunday.
Mar. 29—Palm Sunday.
Mar. 29-Apr. 4—Holy Week.
Apr. 2—Maundy Thursday.
Apr. 3—Good Friday.
Apr. 5—Easter.

SEASONS: Advent; Christmas; Epiphany; Transfiguration; Lent; Easter.

ALTAR COLORS: Christmas through the Octave of Epiphany, White; Transfiguration, White; Lent, Violet; Easter, White.

(Pulpit Calendar lists date in the calendar of the Christian year and other observances of national or religious significance.)

• *Back of the Creeds*

SOMETIMES in an imaginative way, as I study church history, I go back in thought to the Council of Nicaea where the early Christians came together to formulate their faith. It was a gathering of the church fathers to try to stamp out the heresy of various beliefs and to formulate a creed which would express the basic belief of the Christian faith.

What a gathering of saints and sages! These men came out of martyrdom. Some had battled in the arena, some had lost limbs under the torture wheel as they were asked to recant, some had been blinded, many had been in prison and bore on their bodies, as did Paul of old, the marks of suffering for their Lord Christ. It would be no easy creed that these men would formulate for they were willing to die for their belief in the fatherhood of God, the deathless Christ, the fellowship of the saints and the life of the church.

So they formulated the Nicene Creed, a shorter form of which we call the "Apostles' Creed". "I believe in God the Father Almighty . . . and in Jesus Christ, his only Son our Lord . . . I believe in the Holy Spirit . . . Amen."—*Frank A. Court, St. Paul Methodist, Lincoln, Nebr.*

• *A Soldier Speaks*

SOME weeks ago a soldier with a freckled face and shock of red hair came on crutches to speak to a service club where I attended. He had gone through some of the heaviest fighting in Korea. One trouser leg was doubled and pinned up where once was a leg. He made it plain that he felt he was very fortunate to be alive for many of his buddies will not return. He spoke with the forthrightness of one who had had all sham and pretense removed as he lived close to death. There was no glory in war for him nor did he minimize the courage and ability of the Chinese soldier. Given the same kind of training and equipment he thought they were the equal of American boys.

This caused a muttering at our

table. I cannot repeat the language used but one man was accenting with profanity his conviction that one American soldier was better than any dozen Chinese soldiers. *Is not such an attitude but one evidence of the strutting pride which is helping to continue the fighting and costing the lives of so many of our finest young men?* Some of our statesmen believe that the Chinese will make peace when they feel it has been adequately demonstrated before the world that the yellow man is an equal at the peace talks and not the white man's lackey.

We are beginning to learn that it is a dangerous thing to send missionaries around the earth to teach human brotherhood and the ultimate worth of every person when nations follow a policy that denies equal human rights. —*John S. Whiteneck, Jr., Bakersfield, Calif.*

• *The Livableness of a Community*

RECENTLY a representative of a large eastern company came into my office to take a survey on the *livableness* of our city. The young man said that his company was making a survey of six or seven towns in the mid-West with the possibility of opening a branch in this area. When I suggested that he go to the Chamber of Commerce for his facts and figures, he replied that they had these statistics and that they were interested in the answers to such questions as, were people really happy? What was the young people's attitude toward their school and the church? He was particularly interested in living conditions in the average home in our community. He asked such questions as, "Is the taxation high enough to provide proper schools and to meet the cultural needs of the city?"

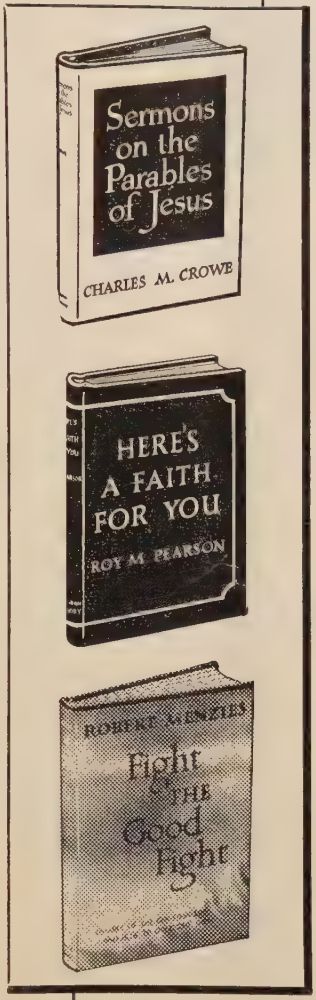
Ten years ago it would have been unthinkable for a large business concern to be concerned with the livableness of the town into which it desired to come. Through it all there seemed to me to be the spirit of him who said, "Do unto others as you would have them do unto you." In no relation of life has the spirit of Jesus so made itself felt as in the heart of our compassion for the welfare of others and for the social progress of our day.—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

Tempus Terminus

A long winded preacher named Drew
Is now looking for something to do.
He can't get a kirk,
For his brakes don't work
And he just can't stop when he's through.

ROBERT L. BURNS.

To Enrich Your Reading and Study . . .



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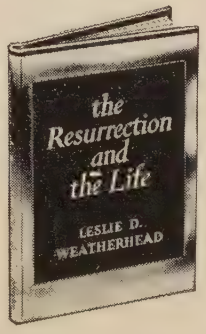

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by Leslie D. Weatherhead

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Ministry of Music

By Ernest K. Emurian

The Junior Choir

THE organization of a junior choir must always begin with a better understanding of Junior. Here, as elsewhere, what Jesus has to say is of paramount importance. Every director and helper would do well to heed his words, "I tell you if these [the children] were silent, the very stones would cry out." He implies that it is easier to make a stone cry than to quiet a child! So, no matter how interesting you make the rehearsals, expect the little darlings to wiggle.

A junior choir to be most effective should be composed of a large number of children. In most churches this means that all the children from six to twelve should sing together in one large choral ensemble. Never limit the junior choir to the ages of the junior department of the church school. Experts may disagree, but those of us who "sweat it out" with the children week after week know whereof we speak. The older members are needed to bring their younger brothers and sisters to church, to teach them during rehearsals and to lead out in singing appearances.

Unless some of them are blessed with exceptional talent, let the children sing in unison. Part-singing is excellent but it is better for thirty children to sing a hymn in unison than for ten with more talent or training to render a two-part anthem. Nothing is more pathetic or less conducive to worship than the sight of a handful of children attempting something so far beyond their reach that it becomes a hindrance to worship.

With at least a choir mother for every dozen children, start in singing, not shouting. After all, there is a difference between the cheering section for the alma mater's big game and a choir praising God with "hearts and hands and voices." The value of the junior choir is not measured by the amount of volume per cherub. Rather, it lies in the common united effort of a large group of children doing something for the praise of God.

The best time for rehearsing will be determined by the public school hours of the community. The children should plan to sing in the regular church service on Sunday morning at least once a month, in addition to special stints at Christmas and Easter. Children being as God created them, four rehearsals between appearances will insure the presence of each singer in at least two practices.

Vest the children by all means, and keep the robes as church property. It is ideal for the church to have them made and regularly laundered.

Since the choir loft was built for adults, let the children march in and occupy the front pews of the church when they sing, with a choir mother in each pew to maintain order and give directions. Plan for them to remain throughout the service rather than return to their classrooms (for what is called an "extended session"). Such a worship experience once a month will be a blessing to any child.

As for music, begin with hymns where the children are. Excellent examples fill the hymnals: "Onward, Christian Soldiers," "Brightly Gleams Our Banner," "Forward through the Ages," "Marching with the Heroes." Even the smallest can memorize the refrain and join in. A further article will deal with the music available.

The idea that a child in the choir guarantees two parents, an uncle and aunt and a group of cousins in the congregation used to be accepted with papal finality. The truth is that some of the most loyal children will be coming to church by themselves, singing, and then returning home, with no show of interest by any other member of the household. That is all the more reason for developing a children's choir to glorify God.

• *Power or a Decoration*

ANATOLE France is reported to have said, in a mood of self-criticism: "I have spent my life twisting dynamite into curl papers." Whether or not that was true of this great writer, certainly it is true of many of us who call ourselves followers of Jesus Christ. We are spending our lives twisting dynamite into curl papers. We are taking the gospel, which is power and which was born for revolutionary warfare and we are trying to make of it a mere decoration. We know not, and we refuse to know, the power that worketh in us.—*John A. McAfee, Community Church of the Rockies (Presbyterian), Estes Park, Colo.*

Theology of Giving

(Continued from page 22)

with that laid upon adherents of Islam. Followers of Mohammed are not called upon to tithe. They must give, not 10 per cent, but *40* per cent! A young native of Pakistan, in school in America, was asked if many of his faith obeyed this injunction. He answered that about 90 per cent of the believers do. "Otherwise they would not be Muslims," he said. "To be a Muslim is to obey what the religion teaches, and the faith teaches 40 per cent, so we give 40 per cent."

Problem of Power

Essentially, the problem of money is the problem of power. Money lies so close to a man's will that it has immense power either for self-centeredness or self-release. It can create happiness, or it can be the means of self-destruction. How then shall its power be controlled?

To answer this, another question should be asked. How did Jesus make use of his power? He was conscious of power, and used it from time to time in his miracles of healing and helpfulness. The possession of it confronted him with his greatest temptation. Should power be used consciously and purposefully to attract the people to him and compel them to acknowledge his messiahship? This he rejected. He knew that to use power self-centeredly is to be ultimately destroyed by it. Only by using it in terms of love can the fang of evil within it be plucked out and its capacity to create happiness released. In short, power is permissive only, and comes from God. To release it redemptively requires that it be used in accord with its ultimate source in God.

Have you joined your brother ministers in making your nominations for Pulpit Editorial Associates? If not, use the form which appears on page 21 of last month's issue. The deadline for nominations in this search for our best contemporary preachers is January 15, 1953.

What else is the Kingdom of God but the gift of God's power to those who can be trusted? God will not give too much power to men who prove themselves untrustworthy. Perhaps money and the opportunity of wealth are requisite to freedom as tests along our way through this life. If we prove trustworthy in the finite world, then we shall be given infinite power, becoming joint heirs with Christ, says Paul, in the world to come.

Jesus also sees the widow's mite everywhere. He does not forbid the sacrificial giving such people accept as their calling, but he testifies to the greatness of the giver and the might of the mite. His failure to stop the poor widow is proof enough that he would have all men who take his name as believers accept the regular habit of the tithe as the minimum measure of a proper discipline.

He knew that in a moral universe, where man lives under a moral God who loves his creation as Father to son, nothing is ever "lost" when it is given away. Paradoxical as it is, God demands that we sacrifice everything to him, accept our life work as a calling from him, give a tithe as part of our discipline. Yet all deeply committed Christians know and will testify willingly to this: you can't lose your life for him without getting it back a hundredfold with a great increase in fellowship with the brethren. You can't give anything away without getting infinitely more back.

George F. Burba puts it this way: "I do not understand it any more than you do, but there is something about giving that blesses us. Those who give most have most left. I believe that everyone who dries a tear will be spared the shedding of a thousand tears . . . I believe that every sacrifice we make will so enrich us in the future that our regret will be that we did not sacrifice more."

You see, with *Jesus* watching, all believing givers know that infinite riches are being given to them, through the graciousness of God in Jesus Christ.

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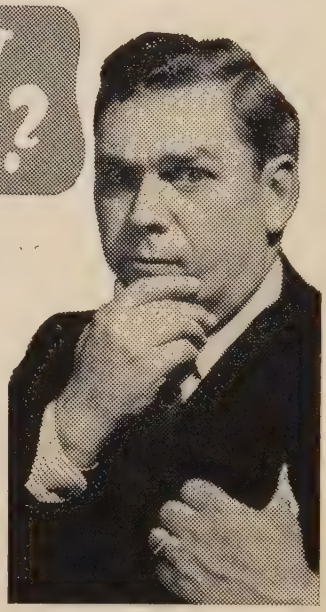

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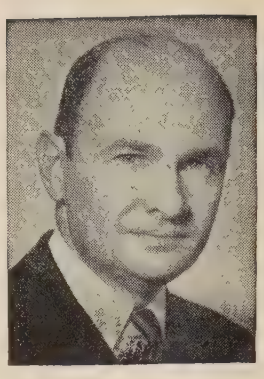

Come Let Us Worship

By Clarence Seidenspinner

Scriptural Versions in the Liturgy

THE recent publication of the Revised Standard Version of the Bible raises the question: Which version should be used in the services of the church? Last month we talked about the use of a stated lectionary. The month before we discussed the use of the Psalter. Now let us consider the use of the various Bible versions.

In answering this question, are we not bound to say we ought to read the lesson from whatever version will meet the intellectual and emotional needs of the people? What will set forth the word of God with greatest clarity so that the mind of the listener will understand what God has to say?

The RSV

Obviously, no one version is likely to meet these intellectual and emotional needs in all the lessons read during the course of the church year. Actually, the lectern case might have on its shelves a number of versions of the Bible. One would like to see there the new Revised Standard Version, the American Revised Version, the King James Version, and such modern translations as those by Smith and Goodspeed and by Moffatt.

For regular use, congregations ought now to hear the words of the Revised Standard Version. Protestant Christians up and down the land need some sense of unanimity and common understanding regarding the Bible. This common understanding through the years was attained in the reading of the King James Version. Since the new Revised Standard Version has been officially adopted by the National Council of Churches, it is reasonable to suppose that the member churches constituting that body will now use that version. Indeed, its words are already found in the official church school literature of most of these churches. How normal, therefore, to have it read during divine worship. Since the publication of the R. S. V. New Testament, many pastors have been reading their New Testament lessons from it. Others have been slow to do this; their Sunday school teachers have been a pace ahead of them. Now that the whole Bible is in print in this new version, however, pastors ought not hesitate to use it in the lectern.

Sometimes, however, they will want to return to the King James Version. Take the Christmas story in Luke, for example. English-speaking Christendom is accustomed to hear the account of the nativity in the beautiful words of the King James Version, which, from a literary point of view, are superb—such phrases, for example, as "shepherds abiding in the field" and "she brought forth her son," and "Fear not, for behold I bring you great tidings of great joy which shall be to all people," and the angelic hymn, "Glory to God in the highest and on earth, peace and good will toward men." A pastor ought not hesitate to return to the King James Version for a literary reason such as this.

Many a prophetic passage might well be read from the American Revised Version. What a wonderful presentation of the words of Amos we have in that particular version of the Bible! In reading Job, Proverbs or the Song of Songs, pastors may want to turn to Moffatt's translation. Moffatt has unusual facility in capturing the rhythms and long balanced cadences of many Old Testament passages.

Accuracy and Clarity

Occasionally, a New Testament variation may be read from Smith-Goodspeed or Weymouth, or one of the Pauline passages from Moffatt. Wherever we find the biblical passage that is translated most accurately and expressed with greatest clarity, that is the version to be used. In reading the theological passages of Paul's letters, in particular, this is the immediate point to remember. For these passages many pastors are finding J. B. Phillip's *Letters to Young Churches* very helpful.

Sometimes one of the Psalms may profitably be read from the Book of Common Prayer, which offers a version earlier than that in present editions of the King James. Some of the Psalms are especially beautiful in Common Prayer. Take the 23rd, for example, which contains such phrases as, "And lead me forth beside the waters of comfort," and "but thy loving kindness and mercy shall follow me all the days of my life."

Books in Brief

A MAN AND HIS GOD. By **Russell J. Humbert.** Abingdon-Cokesbury, $1.50. As the author himself states, this little book of 122 pages is for men, primarily business men. Therefore one should not expect to find here a profound discussion of religion. The brief messages have nutriment value — not like beefsteak which needs thorough chewing, but like vitamins which are well chosen, easy to take and very highly condensed. In these pages a man will find not so much religious enlightenment as a sympathetic and understanding friend with a stimulating faith of his own. If I were the pastor of a discouraged or irresponsible businessman I would start him out on this book.—*Virgil A. Kraft, Methodist Chaplain at the University of Chicago.*

HURLBUT'S STORY OF THE BIBLE. By **Jessie Lyman Hurlbut.** Winston, $4.95. This book of 168 Bible stories which first appeared in 1904, now comes dressed up in a new anniversary edition. This includes an easy-reading new type, modernized restyling and 160 illustrations by three contemporary artists. The text remains unchanged. The volume will continue to be useful to many preachers who want a quick summary of biblical events for the preparation of children's sermons.—*Alton M. Motter, Associate Editor, The Pulpit; Executive Director, Chicago Sunday Evening Club.*

ACCENT ON LIBERTY. Edited by **Mabel M. Sheibley.** Friendship Press; cloth $2.00; paper $1.25. Friendship Press has done it again. Nowhere have better stories of homespun Christian nobility been assembled than these thirteen. If you think the Master's mind is not probing deeply into people at the grass roots, read these evidences of racial transformation on the community level. Of only about a dozen pages each, they could not be more impressively told than by the galaxy of top-flight contributors.—*James V. Claypool, Secretary, American Bible Society, Chicago.*

RELIGIOUS BELIEFS OF AMERICAN SCIENTISTS. By **Edward LeRoy Long, Jr.** Westminster, $3.00. The author has made a critical study of a number of American scientists of the 20th century who have published statements of their religious credo. They are divided into two groups: those who find their scientific knowledge and insight leading them to a religious outlook, and those who begin with a religious faith and seek to reconcile their scientific viewpoint with it. Albert Einstein, Robert Millikan, Vannevar Bush, Igor Sikorskv, Pierre Lecomte du Nouy, Kirtley Mather and a large number of others are analyzed. The book has special value to ministers who serve a college community — *Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minnesota.*

★YOUTH FELLOWSHIP KIT. Edited by **Nevin E. Dendell.** Westminster, $3.00. JUNIOR-HI KIT. Edited by **Jeanne Shunk Heller.** Westminster, $2.50. The minister must often wonder just how he can convey real Christian concern to the youth of his church. In the two recent additions to its youth kit series, the Westminster Press contributes much to offset this difficult problem. The YOUTH FELLOWSHIP KIT and the JUNIOR-HI KIT for the younger group, presents dynamic, relevent, and interesting methods of Christian youth work—from the amusing illustrations to the easy dialogue style of writing and the simple progression in topics. Both are definitely of value to the pastor or to his youth counselors either as strict outlines or as occasional references for youth activities.—*Edward W. Amend, Chicago Lutheran Theological Seminary, Maywood, Ill.*

SERMONS ON THE TEN COMMANDMENTS. Edited by **H. J. Kuiper.** Zondervan, $2.50. A collection of essays by various ministers of Christian Reformed churches on the Ten Commandments. The book is a restatement of old important truths designed more for the laity than the clergy. The latter group will find it rather elementary and repetitious.—*Frank L. Titus, All Saints, Syracuse, N. Y.*

NATURAL SCIENCE AND THE SPIRITUAL LIFE. By **John Baillie.** Scribners, $1.75. An eminent theologian's address before the British Association for the Advancement of Science at Edinburgh in 1951. A stimulating statement in clear, if condensed, form of a noted thinker's analysis and synthesis of the contemporary conflict of natural science and religion. A fresh approach which gives courage and opens new areas of thought and conduct. Full of homiletic material and strong quotable passages.—*Wilhelmus B. Bryan, Director, Minneapolis School of Art, Minneapolis, Minn.*

A HYMN IS BORN. By **Clint Bonner.** Wilcox & Follet; paper, $1.00; cloth, $2.00. Fifty 2- and 3-page stories of hymns and gospel songs. While most of the stories are well known, the author's titles add zest and arouse curiosity. By no means exhaustive, the book is a good introduction to hymnology and worth $1 of any preacher's money, if he has no standard hymnology volumes on his shelves.—*Ernest K. Emurian, Elm Avenue Methodist, Portsmouth, Va.*

★★★★REDISCOVERING JESUS. By **Jack Finegan.** Association Press, $2.50. Jack Finegan is a careful scholar and this, with his sincere commitment to Christian values, makes a book from his pen a welcome event. In the preface he says that the 20 chapters might be called "sermonic essays based on the life of Jesus." The wide range of topics are grouped into four divisions. In the introduction the author describes how "in the fullness of time" the world into which Jesus came was "materially ready, . . . socially needy, and spiritually hopeful." In Part I, "The Fact of Christ," he reopens the subject of historicity and also deals with Jesus in the role of prophet, and with the apocalyptic Christ" and the "personal Christ." Part II is devoted to eleven great teachings of Christian faith. Here are illuminating essays on the Beatitudes, certain of the parables, the hope we have in our faith, the bases of war and peace, forgiveness. The three chapters of the concluding section are "I am Debtor," "The Centrality of Christ," and "Life's Ultimate Adventure." Interspersed throughout are well chosen bits of verse which highlight the themes under discussion.—*Stiles Lessly, First Congregational, De Kalb, Ill.*

CHURCH WORK IN THE CITY. By **Frederick A. Shippey.** Abington-Cokesbury, $4.50. This book will be immensely helpful to every city pastor and denominational executive. After surveying thousands of churches in 150 cities, Dr. Shippey concludes that Protestantism is in danger of losing the city. Sweeping urban changes call for new techniques and over-all planning. Every preacher and administrator will find abundant help in such chapters as "Discovering the Unchurched City Residents" and "How to Minister to Apartment Dwellers." The author not only points out how Protestantism has been caught napping, but outlines workable methods for meeting these needs. Such a book has been slow in coming. The crisis is already here. —*Paul E. Turk, Euclid Avenue Methodist, Oak Park, Ill.*

★★THE MOFFATTS. By **Ethel Daniels Hubbard.** Friendship Press; cloth, $2.50; paper, $1.25. This fascinating, well written story tells of Robert and Mary Moffatt and their half-century of pioneer missionary efforts in South Africa (1819-70). Especially good illustrative material for preaching in view of the current South African situation and the missionary emphasis on Africa this year. One of the better missionary books.—*Hoover Rupert, First Methodist, Jackson, Mich.*

★★OF GOD, THE DEVIL AND THE JEWS. By **Dagobert D. Runes.** Philosophical Library, $3.00. This is an exciting book. Written at top speed and in a loud voice, it says both obvious and important things in excellent style and with much verve. Beginning with a concept of an improvident and integral God as against the provident God of nature, it moves rapidly into such diverse realms as anti-semitism, scientism, sex, jealousy, fame, and death. Runes is highly in favor of truly religious people, which is not unusual, but he makes them sound exciting, which is.—*Robert I. Kahn, Congregation Emanu El, Houston, Tex.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

November	December	This Month	*An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.*
8	3	1	**An Autobiography of Prayer.** *Albert E. Day. Harper,* $2.50
3	1	2	**Marching Off the Map.** *Halford E. Luccock. Harper,* $2.50
10	8	3	**Rediscovering Jesus.** *Jack Finegan. Associated Press,* $2.50
	9	4	**Your God Is Too Small.** *J. B. Phillips. Macmillan,* $1.75
	10	5	**The Age of Terror.** *Leslie Paul. Beacon,* $3.00.
9	7	6	**This Is the Church.** *Anders Nygren. Muhlenberg,* $4.75
2	4	7	**A Protestant Manifesto.** *Winfred E. Garrison. Abingdon-Cokesbury,* $2.75
		8	**The Interpreter's Bible.** *Vol. I. Abingdon-Cokesbury,* $8.75
		9	**Fulfill Thy Ministry.** *S. C. Neill. Harper,* $2.00
		10	**Joyous Adventure.** *David A. McLennan. Harper,* $2.50

The Editor's Page

The Event of the Month

THE selection of John Foster Dulles as secretary of state in the cabinet of President-elect Eisenhower is a matter of special interest to church people. The churches have known him for a longer time than any other large section of American society. As chairman of the Federal Council's commission on international justice and good will he first emerged as a leader in public affairs. One might say that it was his activity in this capacity that give him his early training in public leadership, though he brought with him a fund of worldwide experience gained as an international lawyer. When, in the campaign of 1944, it became known that he was the confidential adviser of Governor Dewey on international problems, he was recognized as the inevitable next secretary of state in the event of Dewey's election to the presidency. In the years following, his stature grew in public esteem by his notable contribution at San Francisco to the founding of the United Nations and by his appointment to innumerable diplomatic tasks abroad, finally culminating in his writing and negotiating the treaty of peace with Japan. There is no man in our public life in whose single mind the total international scene is envisaged with such completeness as the mind of John Foster Dulles. We can be sure that the "Six Pillars of Peace," which he formulated nearly ten years ago as basic principles for the guidance of the churches, will guide his own thought and decisions in the enormous responsibility he is now about to assume for the nation.

Church Leader to be Secretary of State

The Book of the Month

YOUR OTHER VOCATION, *by Elton Trueblood. Harper, $1.50.*

BY "other vocation" the author refers to the calling of every Christian to bear witness to the gospel in whatever vocation the layman finds himself. Every Christian, he says, is a minister. This is the way he understands the great Protestant idea of "the priesthood of all believers." The highest function of the pastor is to make ministers of all members of his flock. We are all more or less familiar with this emphasis. But Dr. Trueblood makes it more than an emphasis. He sees no hope of penetrating our secular-minded society by professional preaching. It can be done only by a widespread army of nonprofessional but competently equipped Christian men and women who carry into their daily vocations the contagious enthusiasm of their faith and their Christian experience. He has no illusion about the effectiveness of the kind of fanatical earnestness of the unintelligent Christian who essays this role. Therefore he provides an outline of study to prepare one for an intelligent kind of witnessing. This is where the pastor comes in. His business is to use this or some other outline as a sort of curriculum for the education of his people in the knowledge of the Christian faith and the art of conveying it to others. Every pastor will find this book richly suggestive.

A Thought for the Month

GRAVE concern exists in the mind of all reflective people over the crime situation in our country. The terrifying epidemic of prison riots; the mounting toll of thievery, holdups, hijacking, kidnaping, embezzlement, and cold-blooded murder by goons and hoodlums hired for the purpose and protected from discovery by underground and even above-ground organizations which employ them; the amazing spread of the unspeakable crime of rape—these, together with the notorious corruption in places of public trust, give grounds for anxiety lest the law and its administration can no longer perform their fundamental function of maintaining order and safety and decency. The dockets of the courts are unmanageably glutted. Overcrowded prisons invite conspiracy and revolt. The law itself has been diluted with sentimentalism. Under the parole statute a large proportion of those turned loose upon society take up again their criminal ways. One of the most notorious murderers in Chicago's history recently enjoyed the dramatic dignity of a daily train ride back and forth from his prison cell forty miles away to the Chicago court under constant guard of six officers while his case for a new trial was heard in a courtroom crowded with sob sisters, both male and female, feasting on the macabre details of his heinous deed. We are told that 300 other prisoners are preparing to take advantage of this new loophole in the law. A state senator who cashed the monthly checks of a phantom payroller for a period of two years was recently acquitted after a limp trial before a friendly judge. The fear of the law and of imprisonment has become only a mild deterrent of criminality. I have no space to suggest a diagnosis of the deeper sources of this terrifying deterioration of justice. But the churches have an indisputable obligation to go deeply into the matter. Their Social Action Commissions would be wise to transfer the enthusiasm with which they seek to open the gates for wider mass immigration to this problem before the terrifying upsurge of crime gets altogether out of hand.

Is Crime Getting Out of Hand?

Charles Clayton Morrison

For the Record—

OCCASIONALLY A READER will raise the question, 'Why don't you print more sermons from *rural* pastors?' The answer can be stated very simply: *We can't print such sermons if we don't receive them.* When evaluating the hundreds of sermons which cross our desk, we never investigate the sociological location of the pastors who write them. We are interested in printing good sermons. Consequently the question as to whether the writer is located in a town and country parish or a city congregation is quite secondary. We hope our subscribers prefer to have it this way.

Rural Sermons

Some years ago *The Pulpit* published an annual rural sermon issue. We doubt if our rural brethren want to be set apart from their fellow laborers in this manner. We believe that most rural pastors prefer to have their sermons stand on their own feet as they find their way into the pages of this journal of contemporary preaching.

Some reports coming to us indicate that the 'town and country movement' among the churches has produced better rural preaching. An increasing number of pastors are studying ways by which life in the countryside can be enriched. They are taking courses which have included everything from soil conservation to improved recreational facilities. They are studying ways by which the church can be a more meaningful part of those who live so close to the soil. Our seminaries are also sharing in this special training. The National Council of Churches reports an increase of 28 per cent during the past 5 years in the number of theological schools offering courses in rural work. All of these efforts should result in better rural preaching. Have they?

Preaching Has Improved

Frankly, we do not know. We worship in rural churches as we do in city churches. A fairly good share of the sermon manuscripts which come to us seem to come from preachers who are rurally-related. We must confess, however, that too many do not measure up to effective homeletical standards.

Perhaps we haven't heard the best rural preachers. Or it is possible that the best rural sermons haven't passed through our editorial channels. If this is the case we hope denominational and interdenominational leaders will encourage their best rural pastors to submit their sermons for possible publication.

We are convinced that the average level of American preaching is higher than it used to be. Does this statement apply to the preaching of the rural pastor?

A. M. M.

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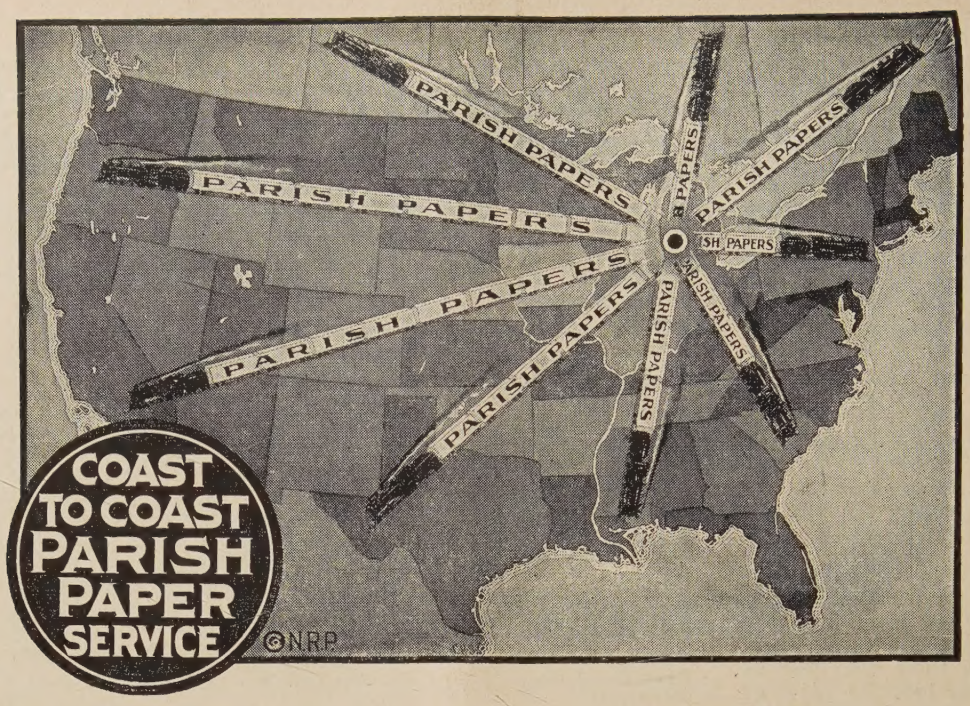

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